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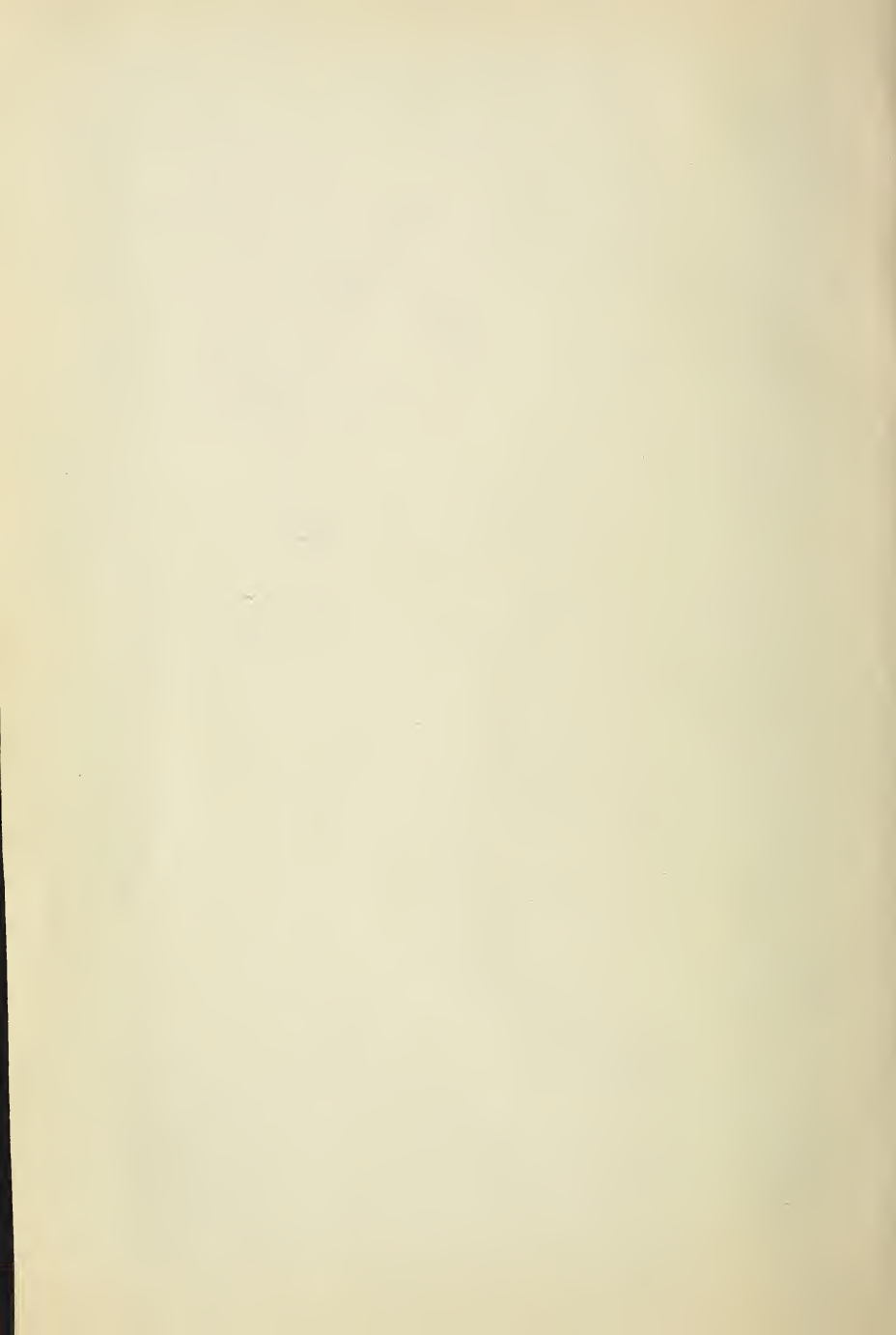
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AMERICAN  
ETIQUETTE  
AND  
RULES OF POLITENESS

BY  
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ASSISTED BY

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## PREFACE.

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THE design of this work is to furnish ample and satisfactory information on all those subjects that are embraced under the word "Etiquette," to the end that the readers may have before them the best thoughts on the topics for consideration.

The classification of the work is such that, by aid of the Table of Contents, the place where any topic or sub-topic is treated, can be found almost instantaneously.

In addition to the subject matter properly belonging to Etiquette, there is given much kindred information collated from the most reliable sources.

That the book might be prepared in the best manner, and free from the impress of one man's views, a number of writers have been selected, whose education and opportunities render them peculiarly fitted for treating the subjects on which they have written. In this way we are enabled to furnish the ladies and gentlemen of America with the most complete work on Etiquette that has yet been presented to the public.

INDIANAPOLIS, IND., January 2, 1882.



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# AMERICAN ETIQUETTE.

## CHAPTER I.

### VALUE OF ETIQUETTE.

#### *INTRINSIC VALUE.*



TO estimate the real value of etiquette, decorum, or good manners, is to measure the breadth and scope of modern civilization. That culture only is valuable which smooths the rough places, harmonizes the imperfections, and develops the pure, the good and the gentle in human character. The revenge of the savage, the roughness of the barbarous, and the rudeness of even some who claim to be civilized, are all lost in the good will and suavity of gentle manners. The efficiency and usefulness of a liberal education are dwarfed unless developed under the genial influence of proper decorum. The actual worth, then, of politeness is such as to make every one who would be refined and cultured seek to culti-

vate it to such an extent as to make it practical in all the walks of life.

#### EXCHANGEABLE VALUE.

“A man’s manners are his fortune,” is a saying as true as it is old, as valuable as it is true. Many commodities are exchangeable, and money is the pivot upon which they turn. This is not less true of good manners than it is of the theories of the political economist. Who will number the times fortune has smiled upon penniless men who have had a good countenance and a pleasing address at their command? Good manners are made a leading business qualification in all pursuits. Neither sex is exempt, and the best positions with the fattest salaries are always commanded by the best mannered, most courteous individuals. Then, as an avenue to wealth and position, good manners constitute a desirable acquisition.

#### VALUE TO SOCIETY..

What is called society would be impossible were it not for the laws and usages of etiquette. So many interests are to be served—some to be protected, others to be restrained, and still others to be allowed the privilege of growth and expansion—that all these could not be done without some acknowledged standard of action, of which all may acquire some information both on entering and while in society. The best manners are to be found in the society of *the good*, and they are only the outgrowth of what is actually essential to regulate intercourse among such people. Man can not do without society, and society can not be maintained without customs and laws; therefore

we have only to think of the mistakes, the heart-burnings and the mortifications which are the experience of the unrefined and ill-mannered, to see how valuable to society is a knowledge of the rules of decorum.

#### *VALUE TO GENTLEMEN.*

The name gentleman indicates one who is gentle, mild, even-tempered. Some are born so, and will naturally exercise these qualities in having to do with their fellows. Many have these qualities to acquire, and some, at least, have to use them as a cloak to gain admission to circles otherwise closed against them. The polished way, smooth speech and easy bearing of a complete gentleman pleasantly affect any company of persons, neither are they soon forgotten. Unconsciously we imitate them, and thus the grace of good behavior becomes an influence well worth the while of any one who would be a gentleman, to seek it.

#### *VALUE TO LADIES.*

Woman is peculiarly the organizer and refiner of elegant society. Men will seek the essential principles, but all the nicety and elegance of polished manners must and do come through woman. A woman rude and uncultured in her manners, however beautiful in person she may be, is like an uncut diamond, whose sparkle and lustre, though like that of the dog-star, are lost by the roughness of the exterior. The graceful mien and pleasing address of a cultured and refined woman make her a favorite in every company, and the radiant of a courtesy as wide and as luminous as her manners are pleasing. Worthy men strive to please and honor noble, virtuous, amiable women. So that

woman, who by her courtesy has acquired these attributes, has in her power the touch-stones which test and at the same time claim the best society among gentlemen.

*VALUE TO THE RICH.*

Riches are desirable, but many a one who has had money at his command has been entirely unable to find ingress to good society. The basis of etiquette does not rest upon money, neither will money buy good manners. Yet the rich seek the culture and the courtesy of good society, because of the finish and the eclat thus given to their wealth and their homes.

*VALUE TO THE MIDDLE CLASSES.*

In society there is a large class of persons who, without being affluent, still have sufficient of this world's goods to enable them to enjoy much of the culture and refinement which may come of education and right training in the customs of courtesy. To these the practice of good manners is especially enjoyable, because it affords them the amenities and the pleasurable things of life, without its troubles and vexations. These persons hold, too, the balance of power in social life. Their culture and their courtesy give them admission to the houses of the rich, and at the same time permit them to elevate the society of their poorer friends. The great majority of our best writers and most cultured speakers have sprung from the ranks of this class. To these, more than to any other class, are we indebted for the invention and application of those rules of conduct which serve to make social life more attractive and more desirable than it could

otherwise be. To people of this class we look for a large application and a more liberal interpretation of the Golden Rule, upon whose principles all real etiquette must rest. Then, to those who must be the adjusters of the arrogance in the rich and the self-deprecation in the poor, a correct knowledge of the usages of polite society can not but be of inestimable value.

*VALUE TO THE POOR.*

It is the birthright of an American citizen to rise from the ranks of poverty to the highest gift of the people, if he but possess the ability. Whatever the circumstances, no one likes to admit his poverty. Of all things which make us most easily forget a man's poverty, the practice of good manners is most efficient. One's clothing may be naught but rags and tatters, but if he bear the impress of a gentleman he is honored and respected by all. The graceful air and self-reliant feeling which belong to a well-bred man, are the most effectual antidotes for the stings of poverty. Many a poor man, not only in this but in other lands, has found his way into the society of the best, only on the favor granted because of his manners. One may be poor, yet if he possess good manners and an amiable style in his intercourse with people, his poverty is soon lost amid the good will and friendly feeling created among his associates. Therefore let the young man or the young woman of humble circumstances take courage and set to work at once to acquire a knowledge of the laws and usages of good society.



*VALUE TO VARIOUS KINDS OF BUSINESS.*

Most of the laws of business are based upon the Golden Rule. One who has gained for himself a practical knowledge of this rule is fit for any business. What one of the learned professions would thrive without the aid of proper behavior in its practice? In the physician's efforts to alleviate pain and disease, how valuable to him is a knowledge of what is proper and right in his social treatment of patients. Who has not heard of a physician unsuccessful in his practice because he did not observe good manners? Every successful lawyer soon discovers the benefit of good breeding in his dealings with his clients. Who has not heard it asked about a minister, "Are his social qualities good?"—meaning nothing more nor less than an estimate of a pastor's ability to exercise good manners and genial behavior among his people. Such knowledge is equally useful to the teacher, who must in turn shape the manners of his pupils. Where do we find more agreeable or more polite men, women and boys, than in the clerks, sales-women and cash-boys of the large mercantile establishments of our cities and towns? Every business is pervaded, more or less, by the influence of good behavior and gentle manners. Hence, who can venture to undertake any business except he first acquaint himself with what is right as to his manners and conduct?

*VALUE TO CHURCHES.*

As disciples of the great Master we would naturally expect the best manners to be found among Christians. This as a rule is true, and as a result these teachings

are practiced to a greater or less extent in all places of worship. Besides this, various classes of persons collect in our churches. This calls for some plan of action and mode of intercourse which shall cause the least trouble and the easiest and most harmonious action among all interested. The minister has his rule of action, and so have the pews. Churches ought not to be places to which people go to see and be seen. Therefore a respectful and reverent manner is necessary to worship properly in any church. Quiet, and attention to proper behavior in church, are always marks of good breeding, and they are valuable in helping to make the services and the teachings of the sanctuary useful and beneficial to all engaged in them.

#### *VALUE TO GOVERNMENTS AND NATIONS.*

France has long been considered the politest nation of the modern world. Greece held sway in this particular among the ancients. The two nations have stood foremost during their respective ages. The culture of Athens, the grace and gayety of Paris, have long been proverbial. The "free and easy" manners of America, as compared with the stiffness and severe propriety of England, strike a balance in favor of the Republic. French influence, language and manners have long moved the courts of the continent. French diplomacy only gave way to the energy and persistence of the Prussian Bismarck. Here we are confronted by the code of manners which governments have found it necessary to institute. Not even Republican America is exempt from this necessity. Washington etiquette stands side by side with that of the Court of

St. James and St. Cloud. The decorum of a capital must necessarily influence the conduct of all officials belonging to the government. Without this formality and system the dignity and self-respect of a nation could not be preserved. As it is, the weakest nation claims recognition and honor at the hands of the strongest; and the mildest government as thoroughly influences the diplomacy and courtesy of the world as does the most severe. So thoroughly does the observance of propriety and etiquette pervade the actions of governments, that the Golden Rule is more thoroughly observed among nations than it is among individuals.

#### *SUMMARY.*

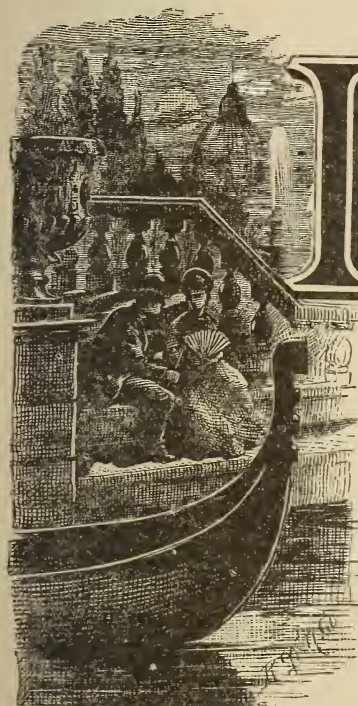
Good manners are great helps in the work of life. From individuals to governments, from nations to communities, their value is seen and appreciated. Politeness in the hourly intercourse of life pours oil upon the troubles and vexations of business, and smooths away most of the rudeness that otherwise might jar upon our nerves. "In honor preferring one another," is the great secret of good manners. An Indian Chief, at an official interview with President Jackson, was as graceful as Henry Clay. He was asked, "How is it that you are so graceful, never having studied etiquette?" "Ah," said the Chief, "I have no mad in me now." So it is with us all. With the good will of the Master in the heart, the practice of the rules of good breeding is easy. Study, observation, experiment, will make any one master of this great accomplishment.



## CHAPTER II.

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### POLITENESS AND GOOD MANNERS.



It will be accepted as a truism, that the heart should be educated as well as the mind and body. Good behavior, a pleasing carriage, civility, decent and respectful deportment, are the products of an educated heart. The cultivation of these traits, called, in a word, *good manners*, is a very important part in the education of every person of whatever call or rank in life. It may not be possible for every one to cultivate and expand the powers of his mind, but it is possible and requisite for every one who would associate with his fellow men, to learn and practice pleasing, affable manners. We believe it is as much a duty

to be genteel, courteous, gentlemanly or lady like, as it is to be honest or truthful. So it is as essential that our children and young people should be carefully instructed in the principles of good manners, as it is that they should be developed intellectually, or encouraged to become intelligent, to improve. A graceful bearing and pleasing ways are not picked up in a day; they are not assumed and thrown aside as occasion may demand, but come to us as the result of careful attention and long practice. Man has been made a social being. Whether he wishes it or not, he can not very well help associating with his fellow men. In these associations he may be agreeable, pleasant and amiable, or he may be disagreeable, rough, vulgar and unbearable. That ease and gracefulness of manner, arising from a desire to please others, giving careful attention to the wants of others, which make one pleasing, attractive and sometimes even lovable, may properly be termed

#### *POLITENESS.*

The importance of being polite can not be overstated. Of all social acquirements of the present day it stands first. To have a place in good society, to be respectable or respected, to be a gentleman or a lady, one must be polite. Taking for granted, as we ought, the importance of this attribute of excellence, let us ask ourselves what true politeness implies. Politeness is a virtue. Like character, it has a great deal to do with what a man *is*. If it does not rank with the virtues of truth, honesty and love for fellow men, it is the outgrowth of them, and at the same time the index to them. True politeness is a heart product. If a man be truthful, honest,

forbearing and unselfish—in short, full of love for his fellow men, he will be polite. The rules of etiquette which he observes are a mere outward expression, a form assumed by that politeness. So it can be truly said that goodness is the parent of politeness, as badness is the parent of vulgarity; for bad temper is vulgar; selfishness is vulgar; greediness, prevarication, lying and dishonesty are vulgar—in short, *vice* is vulgar. Seeing, then, that true politeness is more important than simple, outward acts, that it is deeper than surface work, more lasting than the impression of temporary behavior, more like character than reputation, how important is the cultivation of politeness, or

#### HOME MANNERS.

All education begins at home. The *home* is the most powerful and really the most effective institution on earth for training the rising generation. Home influence is the truest character moulder; and if continued from infancy through early childhood to manhood, it will shape the moral and intellectual man or woman in spite of all outside directive power. For this influence is early, coming with the first possibilities of man, and therefore most impressive; it is constant, continuing through all the formative period of life. The child who never learns anything at home will never know much, whether in science, morals or religion. Here he forms his habits—either habits of idleness, ignorance and vice, or habits of industry, intelligence and virtue—and as the twig is bent the tree will grow. Then “good manners, like charity, must begin at home.” As parents teach their children truth, honesty, love, let them teach their outward forms

in acts of unselfishness and kindness, *i. e.*, politeness. Let our children be trained in an atmosphere of gentleness and kindness from the nursery upwards; let them grow up in a home where a rude gesture or an ill-tempered word are alike unknown; where between father and mother, master and servant, mistress and maid, friend and friend, parent and child, prevails the law of truth, of kindness, of consideration for others, and they will carry into the world naught of coarseness, of untruthfulness, or of vulgarity of any kind. Parents should be what they wish their children to be. In no place does the observance of the rules of good manners bear more gratifying results than in the home circle, where, stripped of their mere formality, tempered with love, and fostered by all kindly impulses, they improve the character and bear their choicest fruits. "Train up a child in the way he should go, and when he is old he will not depart from it," is a rule of wisdom which works well in this as in all other departments of life. While there is such a thing as native politeness, while a child may naturally know to do certain things and to refrain from doing certain things, yet, in the main, acts of politeness are the result of training, of education, of *good breeding*.

#### OCCASIONS FOR POLITENESS.

Politeness is not like a robe of state, to be worn only on special and great occasions. It is like kindness of heart,—a permanent quality. A mean, coarse and vulgar man may know and observe all the rules of etiquette; he may *assume* politeness at certain times; but in many little ways, of which there are a thousand, he will display his character, he will show that he is

not capable of being truly polite. The truly polite man, acting from a high sense of right and wrong, is the same, in his intercourse with men, at all times, in all places, with all persons, under all circumstances. This quality of the heart is not confined to a district or to a class; it does not belong only to the rich, the courtly, or those in high estate; but being only "real kindness kindly expressed," it may be met with in the hut of the Arab, in the lowly hovel of the freedman, in the poor cottage of the peasant. No person can be so insignificant or mean that politeness can be dispensed with toward him. No circumstance however unimportant, no observance however minute, can be passed by as trivial if they tend to spare the feelings of others. If we see a person in embarrassment or under trial, politeness will lead us into sympathy with him. The universal

#### *RULE OF POLITENESS*

is the great rule of morals: "Do unto others as you would have others do unto you." Every unfeeling and unkind act is rude and impolite.

#### *THE TRUE GENTLEMAN*

will never forget that if he is bound to exercise courtesy and kindness in his intercourse with the world, he is doubly bound to do so in his intercourse with those who depend upon him for advice, protection and example. However high his station he does not bear an air of condescension or pride, and the humblest man feels instantly at ease in his presence; he is respectful and patient, distinguished above all things for his quick and active sympathy, his unwilling-



ness to cause pain, his readiness to speak a pleasant word to relieve embarrassment. He is frank and cordial in his bearing toward others, and by his graceful and pleasing speech and manners he wins the respect and admiration of all with whom he comes in contact.

#### THE TRUE GENTLEWOMAN

will show as much courtesy, and observe all the little details of politeness as unfailingly toward her parents, husband and family, or even toward her own domestics, as toward the most distinguished stranger. She is amiable. *General amiability* has been given as another term for politeness. An amiable person is one who is pleasing, attractive, friendly and lovable; and we consider it inconsistent to think of an amiable person being impolite.

Such, we think, are some of the truths concerning this law of manners called *politeness*.

#### LITTLE THINGS.

A great many people who wish to be regarded as well-mannered, pass by many slight acts of courtesy as trifles. The petty incivility or slight rudeness or neglect, arising from thoughtlessness or lack of foresight, should be carefully guarded against.

A person is judged as much by his little acts as by more important ones; little acts may render him disagreeable or offensive. As little grains of sand make up the shore, so little acts make up the great aggregate of human intercourse. A pleasant smile, a kind word or look, little acts of good humor—and with these we can afford to be generous as the sun—are as welcome in any place and at all times as a wise discourse in con-

versation, sallies of wit or refinements of understanding. It is only by attention to little things that we can become mannerly. A great many rules of etiquette are made to cover these trifles. It is not our purpose in this chapter to lay down specific rules for our conduct in society; that is done fully elsewhere. But while on the topic of little things, we regard it in place to suggest a few things which, though little in themselves, and, we regret to say, quite common, are yet regarded by all persons of refinement as acts showing a lamentable lack of good breeding. We may truly say that it has always been regarded as unequivocally vulgar to yawn in the presence of others, to beat time, to hum or whistle, to lounge, to lean against the wall, to put your feet on a chair, or to do anything which shows indifference, selfishness or disrespect. Snuffling, spitting, hawking, scratching the head, gulping, picking the teeth, and blowing the nose, should be avoided in society. It has often been observed that the lady who sits cross-legged or side-ways on a chair, who twirls her trinkets or picks at anything, or a man who sits across his chair, bites his nails, or nurses his leg, manifest an unmistakable want of good breeding. A well-bred person never elbows his way in a crowd, nor forces himself, at concerts and lectures, into a seat which is already full. All these may be little things, but they must be closely observed if we would be regarded as persons of good manners.

#### *ADVANTAGES OF GOOD MANNERS.*

It does not matter in what work in life a man may be engaged, his chances for success are greatly increased by the cultivation and practice of good



manners. The lawyer at the bar wins his jury oftentimes by his manner; the physician inspires confidence in his patients greatly by his manner; the orator convinces by his delivery; the politician who would be popular among the masses, and cultivate their good will, prizes highly the tact of pleasing by his manner; the business man can have no better paying investment than the accustomed exercise of attractive and pleasing manners; the minister in the pulpit may demand the attention of his hearers, showing them that he has something to say, and knows how to say it, by his manner. Thus, in all departments of activity pleasing manners will prove an inestimable advantage. "Good manners" can not be made a narrow or technical term. Consisting, as they do, in a constant maintenance of self-respect, along with attention and respect to others; in correct language, gentle tones of voice, ease and quietness in movement and action, who can estimate their importance in *social intercourse*? Says an eminent writer on etiquette: "The knowledge of what *is* done and what is *not* done by persons of refinement and cultivation, gives to its possessor the consciousness of feeling thoroughly at ease in whatever sphere he may happen to move, and causes him to be considered well-bred by all with whom he may come in contact. In conversation, good manners restrain the vehemence of personal or party feelings, and promote that versatility which enables persons to converse readily with strangers, and take a passing interest in any subject that may be addressed to them. To listen with patience, however prosy our entertainer may be; to smile at the thrice-told jest; to yield the best seat or the choicest dish, or the most amusing

volume, are acts, not of mere civility, but of kindness or unselfishness, and such are among the requirements of good breeding. The essence of good manners is unselfishness; its animating spirit is forbearance." A person whose nature is inclined to such kindness of manners, and who has had that nature supplemented by such breeding, reaches to the eminence of the gentleman or gentlewoman, and that is the highest attainment of success.

*OUR MANNERS SHOW WHAT WE ARE.*

It is said that the *way* anything is done is that which stamps life and character on every action. It has come to be almost a trite expression, that the manner in which a person does or says a thing is a truer index to his character than what he does or says. All rules have their exceptions, and there may be exceptions to this. It is possible that a man may hide a bad heart under a well-mannered exterior; a deed prompted by vanity, pride or selfishness may possibly be made to assume the manner of virtue; it may be within the bounds of possibility, yet hard to conceive of, that a kind, refined and cultured heart may be found in one whose outward manners are rough and uncouth. If there be such exceptions they are extremely rare. The intelligence of the eye, the motion of the hand and body, the involuntary look of the countenance, can not be incessantly guarded that we may appear to be what we are not. A man may perform an act which is in itself commendable; he may be liberal in his donations, broad and charitable in his conduct, but if his motive is bad—and from his motive he must be judged—his manner

of acting is almost sure to betray it. We think it may be said to be a truth beyond exception, that a heart of refinement will find expression in refined and gentle manners.



## CHAPTER III.

### SOCIAL INTERCOURSE.



MAN is a social being. By coming in contact with his fellows he is made conscious of his individuality; he is apprised, at the same time, of his dependence upon others. This mingling with society affords him the greatest possible opportunity for culture. Why is it that some distance others so far in their social qualities? Why is it that some can move actively in all the relations of life—have to do with all classes of people, and find in it their highest enjoyment, while others are

only at peace with those they do not know? The secret is in personal qualities and qualifications. To get along with people, and make your presence and society desirable, requires some effort and some culti-



vation. There are people who can not be cultivated—people on whom kind words and good manners make no impression—swainish, morose people, who must be kept down and quieted as you would those who are a little tipsy. No one has a right to impose himself or herself upon others, who is incapable of enhancing the pleasure of social intercourse or receiving substantial enjoyment from it himself. It is the duty of every one to qualify himself for society. If society is to become highly civil and refined, each person must contribute to make it so. Good meaning, good sense, good action, lovely behavior, becoming modesty, and a persistent preference for others—these are some of the qualities that fit us for enjoyable and profitable companionship.

#### *CIVILITY.*

Civility, or good behavior, is the very first sign of force—civility, and not performance, or talent, or much less wealth. It is as natural to a refined person as perfume is to the flower. No one can put it on as he would a Sunday coat to appear before his betters in. There is nothing more awkward or ludicrous than to see a young man or woman trying to *AFFECT* civility. One is not truly civil as long as it requires an effort to be so. It is a part of our personal culture. We must be civil in feeling before we can be so in manners. How often we are made to blush at the outcropping rudeness of some boorish fellow, whose vulgarity can no longer contain itself! “Out of the abundance of the heart the mouth speaketh.” In business as in social life we must never forget to pay due deference to the feelings of others. The man who

never gives cause for offense is the true man. People do not want to be bored with the uncivil and discourteous. Their respect for such persons may prevent them from banishing them entirely from their society, but they are always unwelcome. Make it a matter of conscience with yourself to be civil—not only in outward appearance, but cultivate kind feelings toward all. If others have faults or make mistakes, do not annoy them with the fact. If those who have an interest in you should tell you your faults, be thankful for it. Never think the less of another because he tries to make you a better man. Be approachable in your disposition. The civil man is one whose heart is ever open, one who loves the communion of his fellow man, one whose presence is soothing, and whose conversation is edifying.

#### EDUCATION.

“What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint and the hero—the wise, the good and the great man—very often lie hid and concealed in a plebeian, which a proper education might have disinterred and brought to light.”—*Addison*. Education not only polishes but gives substantial form and shape to our mental and moral powers. The school is not the only means of education, but it is a very important one. So-called “book learning” has come to be a necessity to a successful and happy career. Education is too often regarded as only necessary for the professional man. This is a great mistake. The farmer and the business man should be educated. In his love for knowledge and familiarity with books a man may find his happi-

ness and usefulness increased a hundred fold. Education is a means of culture; by it each one may contribute to the elevation of society. It softens the manners, refines the tastes, and fills the soul with nobler purposes and higher aspirations. In proportion as man is educated, the spiritual predominates over the animal nature. Get the best education your means and circumstances will permit, for by it you may become a better citizen, a better companion and a better counselor.

#### INFORMATION.

One may be educated in the narrow sense of the term and still have little information of current and past events. You owe it to yourself and to those with whom you mingle to be as well informed as possible. Read books of history, travel, poetry and romance. Read the newspaper; cultivate an interest in the affairs of men. Know how things are going in the State, the nation and the world. Every one loves to hear the well-informed man talk. He always profits us. A man of information is at ease in any society. Be able to converse intelligently on all matters of public interest. There is no embarrassment like that which comes from conscious ignorance of things we ought to know. Get an education if possible, but by all means get information.

#### CHARACTER.

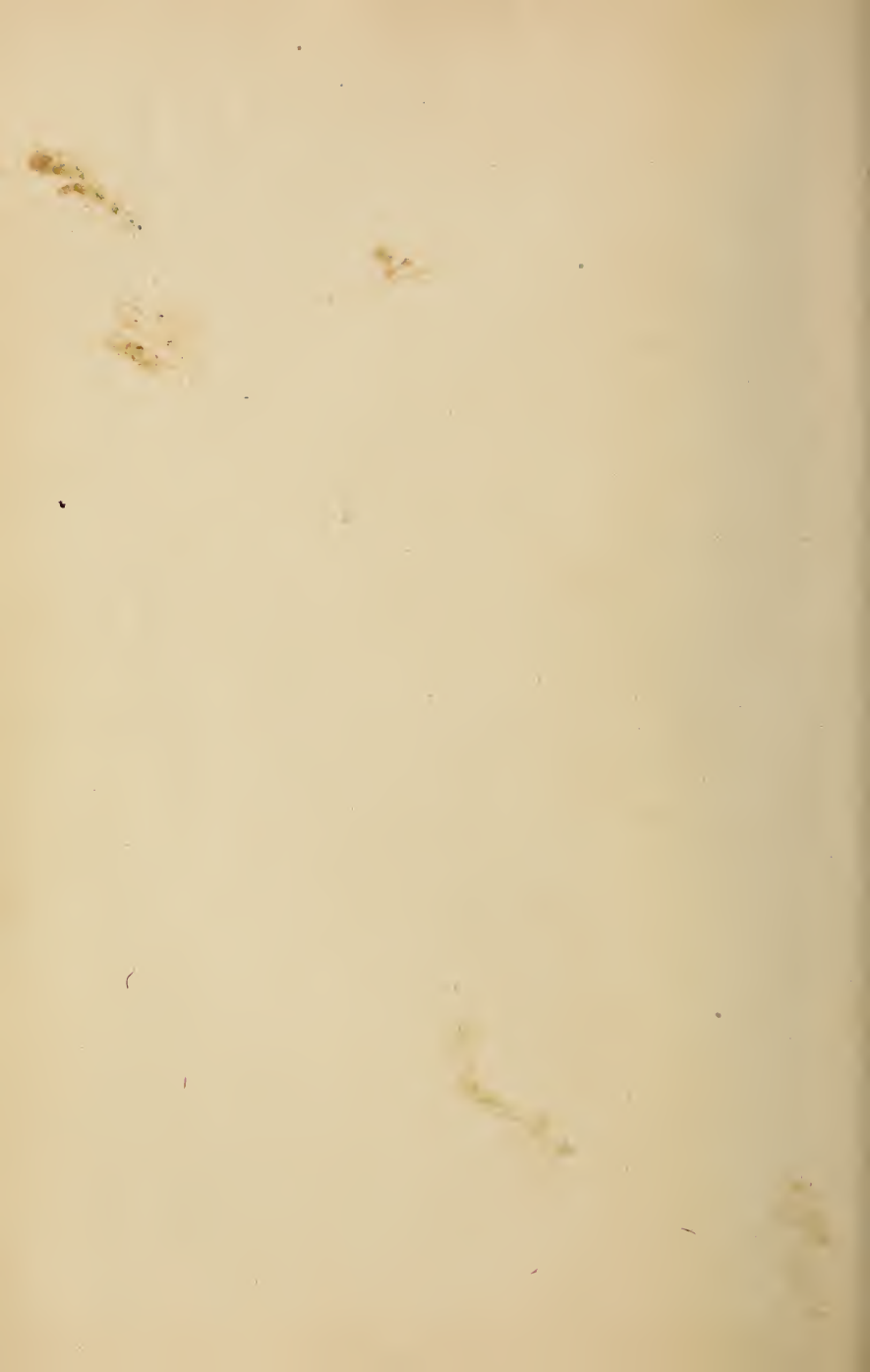
“Character is the diamond that scratches every other stone.”—*Bartol*. Character is human nature in its best form. It is moral order embodied in the individual. Men of character are not only the conscience



of society, but in every well-governed State they are its best motive power, for it is moral qualities in the main which rule the world. There are some things with which good character is incompatible: bad associates, vicious and sensational literature, and the gratification of evil passions. He or she whose life is marked by any one or all of these evils will never have the priceless treasure of a good character. Yearn after purity of heart and life. Fear sin as you would the sting of an adder.

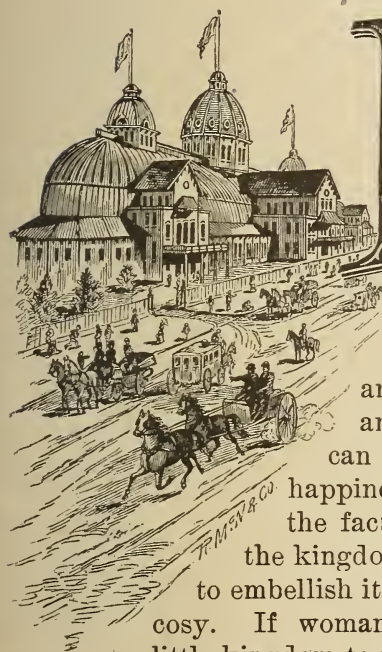
*DIFFERENCES IN SOCIAL INTERCOURSE.*

When you are compelled to differ from others you should be controlled by reason and moderation. If in a heated discussion one shows a disposition to unfairness or a bad temper, it is indicative of coarseness and the lack of refinement. We should accord those who differ from us the same respect that we demand from them for ourselves. A man should always be honest in his convictions and in the proper way not hesitate to express them, but he should never fly into a passion because others do not agree with him. Remember in the heat of discussion never to cast personal reflections upon your antagonist, nor say anything with the purpose of arousing angry feelings. Be ready to learn from others, and to confess your error when you plainly see it.



## CHAPTER IV.

### HOME, AND HOME ETIQUETTE.



**H**OME may be the brightest place on earth, or it may be the gloomiest. To make it the grandest of all institutions—to make it the one

place ever dear to the heart, should be the ambition alike of parents and children. While all can contribute to its joy and happiness, there is no concealing the fact that it is pre-eminently the kingdom of woman. It is hers to embellish it, to make it tasteful and cosy. If woman rules and directs this little kingdom to the comfort and blessedness of her family, she has done what God intended in giving her to be the “help-meet” of man.

#### *HAVE A HOME TO YOURSELF.*

Many young married couples, not realizing the pleasure of living to themselves, often go to boarding,

or are content to share a house with some one else—perhaps a stranger. Married life does not yield up its secret of joy and comfort under such circumstances. Do not board if you can help it—and by all means avoid the greater risk of sharing your roof with others—

“And a mighty little cottage one-family will do,  
But I have never seen one yet that’s big enough for two.”

Most young people start in the world with limited means, which is nothing at all to be deplored. Rent or buy a little home, and have it all to yourself; do not envy those who dwell in mansions; the happiness of this world is found mostly in cottages. We’ll suppose a couple at the threshold of married life—wedding and reception all over, and they are now ready to begin home life. What shall it be? A home of disorder, of bad manners and worse tempers? Or shall it be a home of order, of refinement, of politeness, and of love? This question should come home to every husband and wife at the very beginning of their new career.

#### *COMPANIONSHIP OF HUSBAND AND WIFE.*

Husband and wife should remember that they have taken each other “for better or for worse.” Their companionship is to end only with death; hence they should see to it that their affection as lovers ripens into a permanent devotion. They can not become congenial companions without some effort to be such. If one should have tastes and inclinations to which the other is averse, they should not be obtruded. In matters where conscientious conviction is not involved, each should willingly yield to the other. One thing is

indispensable to the happiness of married life, and that is, confidence in each other. The faith which has been plighted at the altar is considered so sacred that once broken it can hardly be repaired again. Each must make allowance for the other's weaknesses. Be ready to give and willing to receive corrections from each other. Let criticisms never be made in a fault-finding way, however. Show a lively appreciation for the attentions and favors received from each other, and thus cultivate the love of making personal sacrifices. The husband should consider his wife entitled to know all about his business plans, and he should make her his counselor in all new undertakings. If the wife is not worthy to be the "confidant" of her husband, she is not fit to be his wife. Whatever faults each may see in the other should not be paraded before others. Any little difficulty or misunderstanding should be settled without the intervention of a third party. Bad temper should be suppressed and angry words withheld. One word spoken in haste may inflict a wound in the heart of your companion which will require months or years to heal over.

#### *POLITENESS AT HOME.*

Politeness is a habit. He who would be truly polite in society must render politeness habitual at home. Why is not politeness as good for home as for other society? Many seem to think that gentleness and civility are only necessary in society other than the family. They take extra pains to be polite in company because it contributes to the enjoyment of all, and relieves the occasion of friction. Why will it not do the same at home? How pleasant that home where

rudeness is unknown, and all are civil and polite ! One should be governed by the laws of politeness toward all the members of one's family no less than in the intercourse of general society. There is, in addition, a tenderness and respect among the members of the home circle which can not be felt toward a common acquaintance. First of all, the father should receive a degree of deference which is given to no other. His opinions should be received with great respect, and his advice with gratitude and attention. His weaknesses, if perceived, should be concealed more carefully than your own. His comfort and convenience should be studied on every occasion. The mother may be treated with more freedom, but certainly with more tenderness. Happy is the mother to whom her children render the unreserved homage of the heart. Relations claim a preference over common acquaintances, if they are worthy. Always treat them with the respect due them. In conversation at the fireside and at table, such subjects should be chosen as have some interest to the wife or children, or both. Endeavor to render your meals social as well as physical repasts. But never engage in defaming the character of any one, or holding up the faults of your neighbors before your children. Some children are raised to hear other people talked about until they think there is nobody virtuous or honest. Hold up the virtues of others, and not their vices.

#### *GOOD MANNERS AT HOME.*

Hans Andersen's story of the cobweb cloth, woven so fine that it was invisible—woven for the king's garment—must mean manners, which do really form a



princely clothing for our natures. "Manners are stronger than laws." Good manners and good morals go together—they are firm allies. To refined persons there is nothing so repulsive as bad manners; they not only see them, but *feel* them. It hurts a lady or gentleman of taste to see the common rules of etiquette violated.

#### *CORRECT TASTE.*

There are no purely good manners in the absence of correct tastes. It is important from the earliest childhood to begin the formation of pure tastes. A correct taste is more properly the result of a general moral and intellectual culture than of any direct rules of discipline. It is a matter of feeling. It rests upon a few broad principles; and when these are interwoven with the character the desired end will be attained. It is easy to graft good manners onto good tastes. Manners must be practiced at home, at your own table, your own drawing-room and parlor. Like politeness, of which they are really a part, they must be habitual. The children should be taught to act at home just as the most sensitive parent would have them act at the house of a friend. Manners are awkward things unless they are natural. They are unnatural if we are conscious of them, and especially if they cost us some effort.

#### *VALUE OF MANNERS.*

We should not think of good manners as something fostered solely to carry with us when we go visiting. They have a permanent value in themselves. Home life is where, most of all, they are needed. Manners



tend to preserve mutual respect between brothers and sisters and parents and children. As we naturally despise ill manners, so those who bear them become the object of our contempt. Good manners preserve us from too great familiarity on the one hand, and too great reserve on the other. By them we are able to hold others at a distance, and at the same time win their esteem. Make the family life a model of courtesy and good manners, and the sons and daughters, when they go out into the world, will be in no danger of attracting the ill-bred and vicious.



## CHAPTER V.

### CULTURE AT HOME.



HOME is the fountain of life. If our character could be resolved into its elements, and these traced to their beginnings, the lines would all run back to home influence. There begin our earliest and best recollections.

“The mother’s heart is the child’s first school-room.” The influence of home extends beyond the fireside and familiar walls, even to the third and fourth generations. Be, therefore, what you wish your children to be.

#### *THE MOTHER’S INFLUENCE.*

Upon the mother devolves the duty of planting in the hearts of her children those seeds of love and virtue which shall develop useful and happy lives. There are no words to express the relation of a mother to her children. Indeed, it is more than a relation; they are the same bone and the same flesh. The mother’s supremest delight is in her children. They are the objects of her care and love. She cares not for the outward world, and is, in fact, alienated from it. Wealth may come to them, great honors may be heaped upon them, but she never thinks of them

other than as her children. The exclamation of President Garfield's mother, upon hearing the news of her son's assassination, was, "O! how could they kill my baby!" Through all the years and conflicts of his life—in all the high positions he had occupied up to the highest in the gift of the nation—he was never anything else to her than her "baby." This is the mother's instinct. She is constantly thrilled with the passion for her children. Let the mother, then, never forget that while she is training children she is rearing men and women. A mother's love and prayers and tears are seldom lost on even the most wayward child.

#### HONESTY.

"Persons lightly dipped, not grained, in generous honesty, are but pale in goodness."—*Sir T. Browne*. Home culture pertains to all qualities of mind and heart that go to make up character. There is no part of child-training that should be wholly entrusted to others—and certainly no part of moral training. One of the first things children learn to do is to tell stories. This is generally the first offense. When they are very small, parents think it so "cute" to see them playing little pranks, and encourage them in it. Out of this encouragement comes the disposition to play bigger pranks when older. Your children will be honest with you, if you are strictly honest with them. Honesty will beget moral courage. Set your children the example of being true to conviction—of being conscientious in all things. If you have succeeded in training a child to be conscientious you have succeeded in everything.

*INDUSTRY.*

Industry is a virtue ; idleness is a vice. Industry sharpens the faculties of the mind and strengthens the sinews of the body, while indolence corrodes and weakens them. If the child is not industrious he soon becomes discontented, envious, jealous, and even vicious. "An idle brain is the devil's work-shop." In this busy world there is no room for idle men or women. They are dead weights on society. The industrious man is the happy man. He feels that he is doing something by his industry for society—at least, he is paying his own way through the world. Parents should encourage labor, in some useful form, as a duty. If you give your children money for any purpose, teach them to make some return for it—to engage in some extra work about the house or farm or office. Make them feel that they must earn their enjoyment. Industry is a security against shiftlessness and a lavish use of money. There is no virtue like that of industry. In the language of Addison, "Mankind are more indebted to industry than ingenuity ; the gods set up their favors at a price, and industry is the purchaser."

*SELF-RESPECT.*

There are many ugly qualities which the children, through the negligence of the mother, easily attach to themselves. Among these are malice, avarice, self-esteem, lack of neatness, and a disregard for the convenience and welfare of others. There is one feeling, however, which, if early and strongly inculcated, will prove a safeguard against these and many other evils,

and that is, the feeling of self-respect. One great reason for the absence of this feeling in children is, that parents and grown people do not show to them that respect they deserve. When you hear a father speaking to his children, calling them "chap," "brats," or "young 'uns," you may be sure there will be a lack of self-respect on the part of the children. Call children by their right names, speak to them in an affectionate way, make them feel that you are counting on them for something, and they will then think something of themselves. Self-respect is one of the necessary conditions of a true manhood. It saves one from engaging in the thousand little dishonorable things that defile the character and blast the reputation. The mother having once made her children conscious that they are somebody—the object, at least, of a mother's love and a mother's prayers—it will serve as a shield to them in a thousand temptations.

#### *QUARRELING AND COMPLAINING.*

"The oil of civility is required to make the wheels of domestic life run smoothly." The habit of quarreling and complaining, so often seen in the home circle, greatly mars the enjoyment of home life. These little annoyances occurring every day and every hour really make life a burden. Give your children no just cause for complaint. Feed them well, clothe them well, and indulge them in such social enjoyments as are innocent and elevating. Teach them the beauty of peace and contentment, and be sure you set them the example yourself. Never let them hear anything but kind words, and they will be very apt to catch the spirit of a peaceful and quiet life. Constant fault-finding,



misrepresentation of motives, suspicions of evil where no evil exists, will work the complete destruction of peace and quiet in your home.

*"IN HONOR PREFERRING ONE ANOTHER."*

This suggestion, made by an apostle to Christian people, is a good motto in the family. One of the greatest disciplines of human life is that which teaches us to yield our will to others. It is hard to do, even in the trifling things of every-day life. We should not be taught to yield, of course, where principle is concerned ; but in the thousand little troubles at home between children, and even between parents, there is nothing more involved, usually than a mere notion or fancy. Now cultivate the grace of giving in or yielding to the wishes of others. If you show no disposition to stubbornness, those who are with you will refrain from doing so too. Thus the path of every-day life is freed from jars and discord, and home is made pleasant and peaceful. This discipline will be of inestimable value in after life, for if we get through life successfully we must, sooner or later, learn to yield.

*OBEDIENCE.*

The government of the family should rest upon love rather than fear. The only true obedience is that which is inspired by love. The child that is whipped, or coerced under fears of brutal punishment, will one day become either desperate or cowed. The rod should not be spared altogether, but it should seldom be resorted to. Many of the largest and most obedient families have been raised without the rod. Obedience you must have ; if this is lacking, everything else will



go wrong ; your instructions and counsels will prove ineffectual. Nothing has a greater tendency to bring a curse upon a family than the insubordination and disobedience of children. The ungoverned child will be the law-breaking man. Obedience to authority is one of the first laws of all government and social order. That parent who turns out upon society an ungoverned and disobedient son or daughter, inflicts a public injury upon it. A great part of the lawlessness which furnishes our jails and penitentiaries with occupants, is due to bad home discipline.

#### READING.

“The love of reading enables a man to exchange the wearisome hours of life which come to every one, for hours of delight.”—*Montesquieu*. Cultivate the desire of your children for reading. First be a reader yourself, if possible ; this will enable you to advise and direct the tastes of your children in this direction. Reading is not only valuable for the information it gives, but, what is of more value to the young, it redeems the hours from idleness and mischief. The habit of reading will keep your son in off the street at night, or from running over the country on idle days, in search of companions to help him kill time. It will turn the tastes of your daughter from the ball-room, and fit her for more cultivated society.

#### LITERATURE.

What sort of reading matter shall come into the family ? This question ought to be settled before the tastes of the young readers become perverted, and they relish only that which is impure. If you allow

sensational and vicious papers to be read in the family, the young minds suck up the poison from them, just as the capillaries of the skin do the poison applied to their mouths. It is interesting, and at the same time disheartening, to stand by a news-dealer's counter on a Saturday evening and see how many young from the shops, offices and other places of employment, as well as street boys and loafers, come in to buy such papers as the *Saturday Night* and *Police Gazette*. How these might all be elevated and profited by reading a better kind of literature! But no, their tastes demand such stuff as this, and they will have no other. So Sunday is spent filling the mind with a poison that will, sooner or later, work a permanent injury to the mental and moral character. There is plenty of good reading matter, and it is very cheap. There is no reason why every family should not take a good paper or two—say a religious paper and a newspaper. It is certainly far better to have your children interested in what the world is doing, and what is happening every day in various parts of the earth, than in what is purely romantic and unreal. Another grade of literature is becoming very prominent now, and that is periodicals—magazines that come once a month or once a quarter. These furnish very valuable reading for those old enough to appreciate them. Literature is cheap. Every family can supply itself with good reading in abundance. Keep your tables supplied with that which is interesting and profitable. You may always look with hope on a family of young people that love to read good literature.

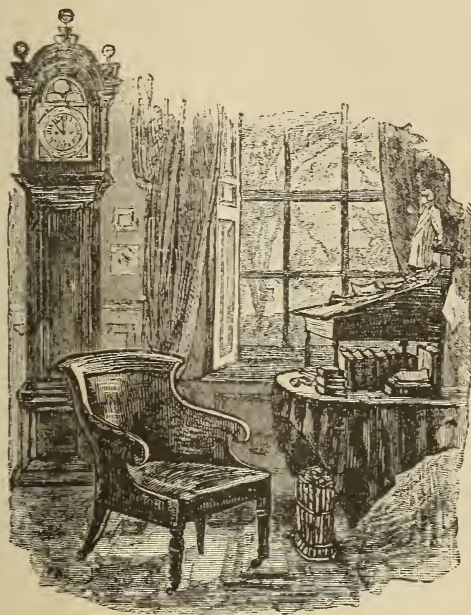
*BOOKS.*

“Be as careful of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as the latter.”—*Hood*. Books are as much a part of a home as pictures or furniture or carpets. A home without books is desolate indeed. Nothing elevating or ennobling can come from such a place. If you have books lying around, your children will naturally take to them. The great and good Channing said, “Let every man, if possible, gather some good books under his roof.” They are good company for children as well as grown people. You need never fear to trust your children with them. No mother who has the welfare of her children at heart will neglect the important work of choosing the proper books for them to read while they are under her charge. She should select such books for them as will instruct and interest; and this should be done before their minds are poisoned with bad books and novels. Go into any bookstore, and you will find it an easy thing to select suitable works for the family. Do not mind the light expense. The joy of seeing your children around the fireside, discussing this or that which they have read about, instead of wanting to be out in town in riotous company, will more than repay you for your money and pains.

*A LIBRARY.*

A library means a collection of books comprising variety—books of general literature, secular and religious, dictionary, encyclopædias, etc. Every home should have a library, if possible. Do not be content to buy a few scattering books here and there, but have

a book-case, and put in it, from time to time, as you can afford it, varieties of books. Let your children see that you take a pride in getting books, and they will take a pride in reading them. The very sight of a library is an inspiration.



#### NEATNESS.

Educate your children to be neat—neat in their dress—neat in the arrangement of their little possessions about the house. Where your dwelling will admit of it, give each child a room to himself or herself, or, if there are several children, give two brothers or two sisters a room, and hold them responsible for its appearance. When they feel that they

are responsible for something, they will look to it with more care. Require all to be neat and tidy when they come to the table. There is a marked neglect in many families in this respect. They take no pains to arrange themselves neatly, but dash right into the dining-room, when a meal is announced, forgetting all the precepts of order and etiquette; consequently, when company comes, or they go out in answer to an invitation, they are all the time under restraint and embarrassment.

#### *GOOD LANGUAGE.*

It seems next to impossible to keep bad language of some sort out of the home. Children catch it up on the streets from their playmates, and bring it home with them in spite of everything. But a great deal can be done by vigilance upon the part of parents. Not only should profanity be rigidly forbidden, but also slang and impolite language of whatever kind. Vulgarity in common conversation is especially loathsome. Make home a place too sacred for any such indulgence.

#### *RELIGIOUS CULTURE.*

Every good habit, pure sentiment and noble aspiration has its origin and support in religion. It is the duty of parents to be religious. Your example will not be worth much unless you constantly impress upon your family their responsibility to God. After all, there is nothing half so cultivating as to gather your family daily around the altar and give thanks to a kind Father who has given you all the blessings you enjoy. The Spirit of Jesus Christ will save your home and your children when nothing else will. How



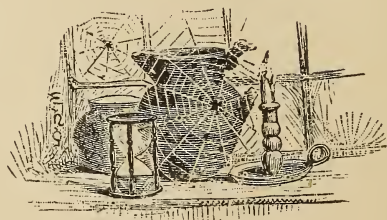
many young men have been made strong in the hour of temptation by the remembrance of a mother's prayers! Do not be content to be religious yourself. Bring your children up "in the nurture and admonition of the Lord." Show them by your example that religion is something real—that it is a constant source of joy and solace. Be religious in your family as well as at church. If you, as a father or mother, have a real and consistent life, your children will be likely to imitate you.

*PURSUIT IN LIFE.*

As children grow up and approach the time when they will be thrown on their own responsibilities, the question comes home to each one, "What shall I follow for a livelihood?" This is indeed an important question. It involves another, equally as important: "What am I best suited for?" Never turn from a pursuit for which you are fitted for one you fancy more honorable. Do not spoil a good farmer to make a poor merchant. Do not choose one of the professions when you excel in business tact. A young man says, "I believe I am best fitted for one of the professions, law, for instance, but it is crowded." This is no cause for discouragement. There is always room at the top, and if you do not go in to make a first-class lawyer, you should not go in at all. The law of the "survival of the fittest" operates in the professions just as in the animal kingdom. Remember, however, that it is just as honorable to farm well as to speak well or write well. To make a successful merchant is as desirable as to make a successful anything else. It takes quite as much brain-power to make a master-mechanic as to make a classical scholar.

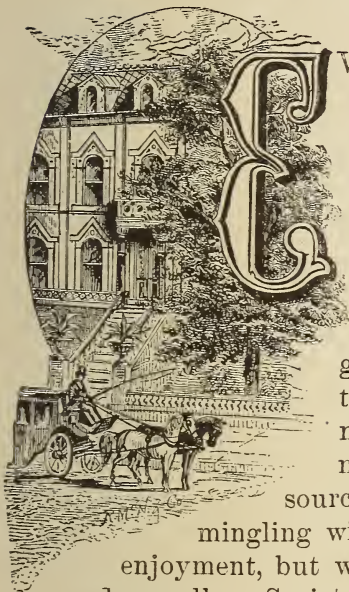


There is absolutely no foundation for that sickly sentiment, so often entertained, that because a man is a professional man, he is two or three grades higher than anybody else. If a man chooses a profession, and, by hard work, succeeds well, he is to be honored for it; but the same can be said of any other calling. Preparation for your life-calling should not be deferred too long. While the family is yet together, the parents should interest themselves in the natural tastes and abilities of the children. A good home training forms a strong basis for them in a general way, but there should be some particular encouragement given in the direction of their life-calling. Chancellor Kent says: "A parent who sends his son into the world without educating him in some art, science, profession or business, does great injury to mankind as well as to his son and to his own family, for he defrauds the community of a useful citizen and bequeaths to it a nuisance."



## CHAPTER VI.

### ENTRANCE INTO SOCIETY.



**E**VERY young lady or gentleman should cultivate a love for society—not as an end, but as a means. To look at society as an end—as more than the individual—will beget affectation and pride, and cause the loss of all individuality. But to regard it as a means to an end—the end being self-improvement and personal enjoyment—makes it a constant source of interest and profit. By mingling with others we not only reap enjoyment, but we grow, both intellectually and morally. Society is a community of certain goods, which are at the disposal of all, and are increased by being taken up. When you enter society you throw your life into it with all your mental and moral attainments, and those who mingle with you get the benefit of all you have, and you of all they have. Its tendency, therefore, is to make all equal. No young person should deny himself or her-

self of society. One can never have a complete life without it. But one danger should be avoided, and that is, the danger of giving one's self up too exclusively to society. Do not become intoxicated with it. There are in every town and city society "cracks," who are nothing unless social. Do not forget to have a life of your own—an inner life with which you can commune, and that, too, with pleasure. Some young people assume the outward manners and fashions of society, who are so utterly empty of information or sympathy that they are incapable of being real or interesting. They are not cultivated, in any sense, and their presence really detracts from the pleasure of any occasion. It was this class that Byron had in mind when he said, "Society is formed of two mighty tribes—the bores and the bored."

#### AFFECTATION.

"If you wish to appear agreeable in society, you must consent to be taught many things you already know."—*Lavater*. Simplicity of conduct and of manners is unquestionable evidence of sound sense and a correct taste. "Affectation is the wisdom of fools and the folly of many a comparatively wise man." It is, says Johnson, an artificial show; an elaborate appearance; a false pretense. The affected person prefers the artificial to the real, and supposes that everybody else does too. To be genuine, requires no effort; to *seem* to be what you are not, requires constant effort. Sidney Smith says, "All affectation proceeds from the supposition of possessing something better than the rest of the world possesses. Nobody is vain of possessing two legs and two arms, because that is

the precise quantity of either sort of limb which everybody possesses." Affectation is certain deformity. It shows in some instances an empty mind, in others an estimate exceedingly too high of what ability one has. What weariness it must be to be always acting a part; to torture one's self constantly in daily intercourse, so as to produce a factitious result; to adopt conduct, select words, and profess sentiments, on the most trivial as well as the most important occasions, which shall be sure to differ more or less from what is plain, obvious and direct. You meet an affected person, perhaps your friend; he feels warmly toward you, but he must in some way preserve an imagined dignity, so he addresses you in an unnatural sort of way and does not open up himself as a friend should. Affectation has been compared to a coat of many colors and pieces—ill fitted, and neither stitched nor tied, which some unblest mortal might endeavor, with incessant pains and solicitude, to hold together and wear. Be natural. A natural awkwardness is far more endurable than an affected grace.

*THE YOUNG LADY IN SOCIETY—DRESS.*

Do not have a mania for fine dressing. Be able to talk about something else than the fashions. Dress is a material thing, and does not deserve the attention that some other things do. Yet it is a duty you owe those with whom you mingle to dress neatly, and, to a certain extent, in the fashion. Do not disfigure your person by oddly cut and oddly fitting clothes—do not do it even in the sacred name of religion. God intended that we should make our persons attractive. The being who gave nature her thousands of beauties

and adornments, and who made woman of all his creatures the most charming in her form and features, did not intend that this form should be marred by covering it up in a meal-sack and crowning it with a sugar-scoop. Dress always in good taste, but not gorgeously.

*AFFECTED CONVERSATION.*

Beware of a labored and affected style of conversation. Talk in good style and with becoming modesty, but be yourself. How intolerable it is to a young gentleman to have to submit to that "cut and dried" style of talking which so many young ladies assume. Be assured that your gentlemen friends do not admire it, however much you think they do. A lady who talks from her heart never fails to be entertaining.

*GOSSIPING.*

Be free from tattling. Do not inflict upon society another member of that despicable and dangerous species called gossipers. The tongue that carries slander and defames the character of others is as black as sin itself. Always be careful in your conversation not to dwell on what you heard somebody say about somebody else.

*SEEK GOOD SOCIETY.*

Many a young lady's prospects are ruined by starting out in inferior society. She may be virtuous and chaste herself, but has unwittingly fallen in with bad associations and rests under a ban. Reputation is especially valuable to a woman. Therefore fit yourself for the best society, and do not go in any till you can go in that.



*MODESTY.*

Do not be wild and boisterous in your conduct on the street or in the parlor. Show refinement and sobriety. Be free and sociable, but keep yourself within bounds. Remember that "modesty is the chastity of merit, the virginity of noble souls."

*THE YOUNG MAN IN SOCIETY—DRESS.*

The same remarks upon dress apply to the young man as to the young lady, so far as neatness and taste are concerned; though there is not as much expected of the young man in this particular as of the young lady. Clothing should not be flashy; that always betrays a coarse taste. Do not dress above your income. Wear only clothes that are paid for. Never envy the fop.

*DEMEANOR.*

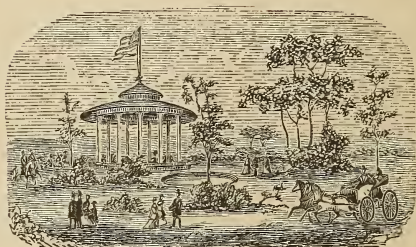
Let your conduct toward others always betoken respect. Avoid giving offense by your pertness. Respect the old. Nothing indicates good breeding so much as deference to the aged. By all means avoid the habits of swearing, drinking and card-playing. In fact, never think of indulging in such things. The so-called smart young men may laugh at you, but never mind that. When they are in rags and homeless, you will have plenty and be respected.

*MONEY.*

Be sure you do not spend your money just for the sake of showing how liberal you can be. There is a reasonable limit to spending money, which everybody

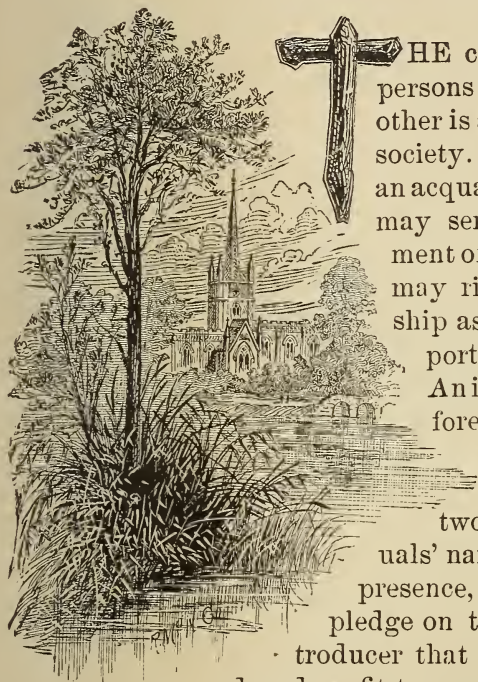


will respect you for observing. Economy is nothing to be ashamed of. Avoid the habit of so-called treating. Your money goes, and you get no thanks for it. The habit is a bad one, and is closely allied with loafing and dissipation.



## CHAPTER VII.

### INTRODUCTIONS.



THE custom of making persons known to each other is a necessity in good society. It is the basis of an acquaintanceship which may serve for the enjoyment of an hour, or which may ripen into a friendship as lasting and as important as life itself. An introduction, therefore, is not, as is usually the case, a mere repetition of two or more individuals' names in each others' presence, but it is a tacit pledge on the part of the introducer that the persons introduced are fit to come into each others'

society. Yet it must not be understood that this is the only way by which parties may become acquainted. Circumstances often occur in which persons have to introduce themselves, thus securing great advantages

to all concerned, without any sacrifice of self-respect or the usages of polite society. The *formal introduction* is sometimes called *the highway* to friendship, while the "*scraped*" acquaintance is termed the *by-path*.

#### GENERAL INTRODUCTION.

Many persons form the habit of introducing their friends to every one whom they may meet without respect to time, place or occasion. Such a practice is neither necessary, desirable, nor at all times agreeable. In small towns and villages, however, where citizens are generally known to each other, the custom here alluded to has the effect of tendering to strangers a cordiality which can not otherwise be easily secured. While general introductions must, as a rule, be condemned, it should be borne in mind that much here, as elsewhere in the practice of etiquette, must depend upon the good sense and judgment of the parties concerned. Rather be governed by circumstances, and always avoid anything like unkindness, rudeness or discourtesy.

#### INTRODUCTION A SOCIAL INDORSEMENT.

Among the Swedes, a very polite and hospitable people, it has been said that one individual introducing another becomes responsible for his good behavior, as if he should say, "Permit me to introduce my friend; if he cheats you, charge it to me." Such must be the real value of an introduction among all people who expect to take a place in good society. In the course of business, and under various circumstances, we form casual acquaintances, of whom we really know nothing, and who may really be anything

but suitable persons for us to know. It would be wrong, therefore, to bring such characters to the favorable notice of those whom we esteem our friends. Pains should be taken, especially in large cities and towns, in making two persons acquainted, to see that the introduction shall be equally desirable. If it is at all practicable, it is best to obtain the consent of the party to whom the introduction is desired. Where this is not possible, a thorough acquaintance of the introducer with the parties will enable him to settle the point for himself.

*INTRODUCTION OF A GENTLEMAN TO A LADY.*

Good society always accords a lady the right to say with whom she will form an acquaintance. It is proper, therefore, for a gentleman desiring an introduction to a lady, to ascertain first whether or not such an acquaintance will be agreeable to the lady. Neither should a stranger be introduced into the house of a friend unless permission is first obtained. Nevertheless, introductions of this nature are frequent, but they are improper, and should not occur. One may sometimes be asked to introduce one person to another, or a gentleman desires an introduction to a lady, but if he finds such an introduction would not be agreeable, he should decline to grant the wish. This may be done on the ground that one's own acquaintance is not sufficiently intimate to take such a liberty.

In case a gentleman is introduced to a lady, both should bow slightly, and it is the duty of the gentleman to start a conversation. In general, the one who is introduced should make the first remarks.





*INTRODUCTION WITHOUT CEREMONY.*

As has been already intimated, circumstances often determine the beginning of an acquaintanceship without an introduction. When parties meet at the house of a mutual friend, they may take such a fact as a sufficient guaranty for the beginning of an acquaintanceship, should there appear to be a mutual desire to know each other. It is always one of the duties of hospitality to afford a pledge of the respectability of all who happen to claim it. An introduction is unnecessary in the formation of acquaintances among ladies and gentlemen who may be traveling; but such friendship must be conducted with a certain amount of reserve, and need not be continued beyond the casual meeting. Dignified silence should mark the least indication of disrespect or undue familiarity. A young lady should be very careful as to the formation of traveling acquaintances, much more so than a married or even an elderly lady.

*HOW TO GIVE AN INTRODUCTION.*

In giving introductions it is proper to introduce the gentleman to the lady, the younger to the elder, the inferior in social position to the superior. In giving the introduction, one should bow to the lady, or make a slight wave of the hand toward her, and say, "Miss A., permit me to introduce my friend Mr. B." The lady and gentleman bow to each other, each repeating the other's name. The gentleman, in bowing, should say, "I am glad to meet you," or, "It gives me much pleasure to make your acquaintance," or some similar remark.

If gentlemen are introduced, it is customary to say,



“Mr. A., allow me to make you acquainted with Mr. B.” The form is often shortened to, “Mr. A.—Mr. B.” The words of an introduction are immaterial, so long as the proper form and order are retained.

It is of the utmost importance in giving introductions to speak each name *very distinctly*. Failure to do this often involves timid persons in a painful embarrassment. If either party does not distinctly understand the name of the other, he should say at once, and without embarrassment or hesitation, before making the bow, “I beg your pardon; I did not catch (or understand) the name.” The name may then be repeated to him.

When several persons are to be presented to one individual, it is best to mention the name of the individual first, and then repeat the names of the others in succession, bowing slightly, or waving the hand, as each name is called.

True politeness always explains to the parties introduced something of the business or the residence of each; or if one has recently returned from a trip of any kind, it is good manners to say so. Such items as these always aid in starting a conversation.

#### INTRODUCTION DURING CALLS.

During calls, where parties remain in a house but a short time, the ceremony of introduction may be dispensed with. And yet, if it seems that such a thing will add to the pleasure of callers, and there be no objection, it is good taste to give introductions even at such times. Such an introduction may or may not be extended into an acquaintance, so that there is no obligation to recognize each other as acquaintances again, unless they desire to do so.

*INTRODUCTION OF RELATIVES.*

Where members of one's own family are introduced, be careful to give both the degree of kinship and the name. Say, "My father, Mr. A."; "My son, Mr. A., or Mr. Joseph A." One's wife is simply "Mrs. A."; if, however, there happens to be another Mrs. A. in the family, she may be, "Mrs. A., my sister-in-law," etc. By giving the name, there is no ambiguity in the mind of the stranger as to what to call the party introduced.

*MENTIONING TITLES.*

In an introduction it is proper to give one his appropriate title. If a clergyman, say "Rev. Mr. B." If a doctor of divinity, say "Rev. Dr. B." A member of Congress is styled "Honorable." Mention to which branch of Congress he belongs. If a Governor of a State, specify the State. Or if he be a man of any note in any pursuit which claims great ability, it is well to state the fact. If an author, something like this, "Mr. Longfellow, author of 'The Psalm of Life,' which you have admired so much."

*NECESSARY INTRODUCTIONS.*

A visitor at one's house must be made acquainted with all callers, and good manners require the latter to cultivate the acquaintance while the visitor remains. If you should be the caller introduced, you must give the same attention to the friend of your friend that you would wish to be shown to your own friends under similar circumstances. This rule, however, need not be observed in public places, and if an introduction takes place, the acquaintance need not be continued unless desired.

*CLAIMS OF AN INTRODUCTION.*

When an introduction has taken place under proper circumstances, both parties have in the future certain claims upon each other's acquaintance. These claims should be recognized, unless there are good reasons for disregarding them. Should even that be the case, good manners demand the formal bow of recognition when meeting. This of itself encourages no familiarity. Only very poorly bred persons will meet or pass each other with a stare. But where it is the desire of both parties that the introduction should ripen into a friendship, each should be careful to maintain a reasonable degree of cordiality toward the other on meeting, and when mingling in society. The practice of shaking hands is optional, and should be exercised with some discretion, especially on the part of young and unmarried ladies.

*RECOGNITION.*

Good usage has given the lady the privilege of determining whether she will recognize a gentleman after the introduction. It is, therefore, her place to make the recognition first by a slight bow. The gentleman is bound to return her recognition in the same manner. When passing a lady on the street it is not enough for the gentleman to merely touch his hat, he should lift it from his head.

*THE "CUT."*

The "cut" is given by a continued stare at a person. This can only be justified at all by extraordinary and notoriously bad conduct on the part of the one "cut,"

and it is very seldom called for. Should any one desire to avoid a bowing acquaintance with another, it may be done by turning aside or dropping the eyes. Good society will not allow a gentleman to give a lady the "cut" under any circumstances; yet there may be circumstances in which he would be excused for persisting in not meeting her eyes, for should their eyes meet he must bow, even though she fail to grant him a decided recognition.

#### *INTRODUCTION ON THE STREET.*

An introduction should never be given on the street, unless it be strictly a matter of business or an emergency not to be avoided. If, when walking with a friend on the street, one should meet an acquaintance and stop a moment to speak with him, it is unnecessary to introduce the two who are strangers; but, on separating, the friend who is with you gives a parting salutation, the same as yourself. This rule is applicable to both ladies and gentlemen.

#### *INTRODUCTION OF ONE'S SELF.*

If, when entering a reception-room to pay a visit, you should not be recognized, mention your name at once. If you happen to know one member of the family and you find others only in the room, make yourself known to them. If this is not done, much embarrassment and awkwardness may be the result. You should mention your name in an easy, self-possessed way, and ask for the member of the family with whom you are acquainted.

*SHAKING HANDS ON INTRODUCTION.*

When an introduction takes place between a lady and a gentleman, she should merely bow and not offer to shake hands unless the gentleman is an intimate acquaintance of some member of the family. In case the gentleman is a well-known friend, she may give him her hand in token of esteem and respect. A gentleman must not offer his hand to a lady until she has made the first movement.

A married lady should offer her hand on being introduced to a stranger in her own house, especially if he has been brought to the house by her husband or by a mutual friend. Such an act on her part is indicative of a cordiality which shows the stranger that he is welcome and may enjoy her hospitality in good faith.

While much discretion must be used on the part of ladies in shaking hands with gentlemen, it nevertheless shows a good spirit, and where the surroundings are as they should be, no danger is likely to arise from the custom.

Gentlemen almost invariably shake hands with each other on being introduced. In this case the elder of the two, or the superior in social standing, should make the first movement in offering to shake hands. Gentlemen, in shaking hands with ladies or with each other, should be careful not to grip the hand too closely. This often inflicts pain, and shows anything else but good breeding.

*WRITTEN INTRODUCTIONS.*

Much care should be exercised in the granting of letters of introduction. These should be given only



to intimate friends, and addressed to one with whom the writer has a strong personal friendship. It is both foolish and dangerous to give such a letter to one with whom the writer is but slightly acquainted. By so doing he may not only place himself, but also the one to whom the letter is addressed, in a very mortifying position. The author of such a letter should not only be confident as to the integrity of the one introduced, but he should be equally well assured that such an acquaintance will be agreeable to the one to whom the letter is addressed. In general, such letters should be given very cautiously and sparingly.

The reader will find the form of such letters in the chapter on "Letter Writing."

#### *DELIVERING LETTERS OF INTRODUCTION.*

It is not generally best for the bearer of a letter of introduction to deliver it in person. The better plan is, on arriving in the place of residence of the party addressed, to send the letter to him, accompanied with your own card of address. If he desires to comply with the wish of his friend, he will at once call upon you. If circumstances are such that he can not call upon you, he will send you his card of address, and you may call upon him at your leisure

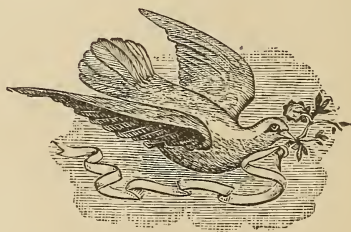
#### *DUTY OF PERSON ADDRESSED.*

In Europe, a person bearing a letter of introduction makes the first call. In this country, we are of the opinion that a stranger should not be made to feel that he is begging our attention. Therefore, if it is your wish and in your power, you should welcome at once and in a cordial way the one bearing a letter of

introduction addressed to yourself. Call upon him as soon as you receive his letter of introduction, and accord to him such treatment as you would be pleased to receive were you in his place.

*BUSINESS LETTERS OF INTRODUCTION.*

Letters of introduction for business purposes often pass between business men. Etiquette does not require the receiver to entertain the bearer as a friend. The conduct of each should be gentlemanly, but the obligation of such a letter ceases with the transaction of the business in hand. However, if the acquaintance proves mutually agreeable, such a letter may be the basis of a real and lasting friendship.



## CHAPTER VIII.

### SALUTATIONS AND GREETINGS.

#### *KINDS OF SALUTATIONS.*



NOTHING so quickly or effectually indicates the well-bred person as the way in which he recognizes his fellow men on the street and in various other places. Salutations and greetings in themselves furnish a basis upon which to

found all other matters of etiquette. It would be interesting and profitable to reveal the history which lies hidden under the simple "Yes, Ma'am," and "No, Sir," of to-day; also, to present the forms of salutation used among the various nations of the earth. We must content ourselves, however, with only intimating these por-

tions of the topic, and proceeding at once to that which is practical and useful to the lady or the gentleman of to-day.

In England and America, the bow, the hand shaking and the kiss constitute the accepted modes of salutation.

#### THE BOW.

This mode of salutation is the one most generally used, and it is made to include quite a number of motions which of themselves are not bows, and yet custom has made them to take the place of the graceful bend of the body which we call a bow. Between gentlemen, a slight inclination of the head, a wave of the hand, or a mere touch of the hat, is sufficient. In bowing to a lady the hat must be lifted from the head, but custom has made it permissible to touch the hat, at the same time slightly inclining the head. If a gentleman is smoking he takes the cigar from his mouth before lifting the hat, or if he has his hand in his pocket he removes it.

If you know people slightly, you recognize them with some reserve; if you know them well, you use more familiarity in your salutation. At the first meeting of the eyes the bow should be given.

The bow is *the one mark* of good breeding, and it must never be omitted, even to one with whom you may have had a misunderstanding, as this shows an incivility which can not be countenanced by good manners.

Always return a bow even though you do not recognize the person who makes it, because he either knows you or has mistaken you for some one else, and to

neglect it would be to show yourself wanting in that which shows the great difference between the ill-bred and the well-bred person.

*SALUTATION OF THE YOUNG TO THE OLD.*

An introduction always entitles one to recognition, and it is the duty of the younger person to make himself known to the elder. He should do this by bowing, and should continue this until the recognition becomes mutual. There are two good reasons for this practice : first, older people have larger circles of acquaintances, and they do not always remember younger persons to whom they may have been introduced; second, older people are apt to forget the faces of young people and thus fail to recognize them. Owing to these facts elderly people usually wait for the young to recognize them before bowing, and this should always be done, for it shows good breeding and respect for age.

*AVOIDANCE OF RECOGNITION.*

If a bowing acquaintance is not desired with one who has been properly introduced, it may be broken by looking aside or dropping the eyes as the person approaches, for should the eyes meet the bow must be given.

*BOWING ON PROMENADES OR IN DRIVING.*

Civility requires but a single bow to a person upon a public promenade or in driving. If the individual is a friend, it is better, on subsequent passings, to smile slightly or exchange a word, should you catch his or her eye. In case of a mere acquaintance it is best to avert the eyes.





*WORDS OF GREETING.*

“Good Morning,” “Good Afternoon,” “Good Evening,” “How do you do,” (often shortened to “Howdy,” or “How d’ye do”), and “How are you,” are most commonly used in saluting a person. Of these the first three are most appropriate unless you stop, when you may ask after another’s health by using one of the last three words. It is polite for the eyes to express a smile as these words are exchanged, but a broad grin should be avoided. A respectful bow should always accompany the words.

*SHAKING HANDS.*

With friends a shake of the hand is the most hearty and genuine expression of good will. “The etiquette of hand shaking is simple. A man has no right to take a lady’s hand until it is offered, and has even less right to pinch or retain it. Two ladies shake hands gently and softly. A young lady gives her hand, but does not shake a gentleman’s unless she is his friend. A lady should always rise to give her hand ; a gentleman of course never dares to be seated. On introduction into a room, a married lady generally offers her hand ; a young lady, not. In a ball-room hand shaking is out of place, and, in general, the more public the place the less proper is hand shaking. In case an introduction is accompanied with a personal recommendation ; such as, “I want you to know my friend Jones,” or, if Jones comes with a strong letter of introduction, you must give Jones your hand, and warmly too. Lastly, it is the privilege of a superior to give or withhold his hand, so that an inferior should never put his forward first.”

If a lady shakes hands with a gentleman, she should manifest frankness and cordiality. Equal frankness and good will should characterize the gentleman, but he must be careful as to undue familiarity or anything which might be construed as such.

In shaking hands the right hand should always be given. If that be impossible, an excuse should be offered. The French offer the left hand as nearest the heart, but it is considered bad taste to do so in this country.

The mistress of a house should offer her hand to every guest invited to her house. This should be done especially where a stranger is brought into the house by a common friend, as an evidence of her cordial welcome.

#### *THE KISS.*

We have in the kiss the most affectionate form of salutation, and it is only proper among near relatives and dear friends.

#### *THE KISS OF FRIENDSHIP.*

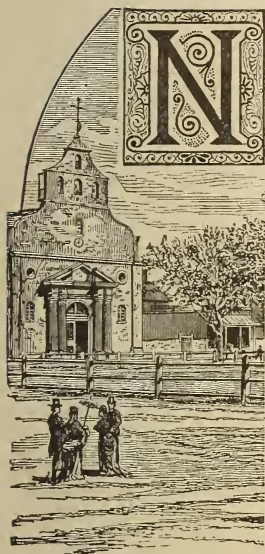
The kiss of friendship and relationship is on the cheeks and forehead. This expression of affection, especially in this country, is usually excluded from the public, and, in the case of parents, children and near relations, too much care is taken to conceal it.

#### *KISSING IN PUBLIC.*

The practice of women kissing each other in public is decidedly vulgar, and is avoided entirely by ladies of delicacy and true refinement.

## CHAPTER IX.

### CONVERSATION.



**N**

OTHING can be more desirable than the ability to converse well ; not only to understand how to make a conversation interesting as to the subject and the way you treat it, but also to understand the proprieties that should characterize it. Nothing reveals one's character so much as his manner of conversation. Fight against it as we will, those with whom we converse freely know us better even than we know ourselves. It is, looking from a social point of view, the accomplishment of accomplishments.

It is more desirable to talk well than to sing well or play well. Every intelligent person should acquire the habit of talking sensibly and with facility upon all topics of general interest to society, so that he may be both interested and interesting in the social circle. They who have the true taste of conversation enjoy themselves in a communication of each other's excellencies, and not in a triumph over their imperfections.



Conversation warms the mind, enlivens the imagination, and is continually starting fresh game that is immediately pursued and taken, which would never have occurred in the duller intercourse of epistolary correspondence. Says Montaigne, "It is good to rub and polish our brain against that of others." Before proceeding to the consideration of special topics on this subject we will indulge in a few general reflections upon the art. In conversation a great want of manners is shown in loud speaking, monopolizing the greater part of the conversation to yourself, or hinting at disagreeable topics. With respect to the latter habit, when ladies are present all abstruse subjects and political discussions of party feeling should be avoided. The taste of ladies should always form the criterion of discourse; hence, the lighter and more varied the subjects of discussion are, the more accessible they will generally be found. Again, one should by all possible means avoid egotism, for nothing is more displeasing and disgusting. Never make yourself the hero or heroine of your own story. Do not attempt a fine flight of language upon ordinary topics. To interrupt a person when speaking is the height of ill manners, and may justly cause indignation on the part of the one so interrupted.

#### ADDRESS IN CONVERSATION.

Conversation is an art in which very few excel. How often at the dinner table or in the drawing-room is the harmony of an elegant and refined company broken by a *mal-a-propos* observation or ill-timed discussion! Most men's failure in conversation is not due to a lack of wit or judgment, but to a want of refinement or good



breeding. So few know when to proceed and when to stop. There is an exact boundary beyond which an argument ought never to be pressed. Speak to entertain rather than to distinguish yourself. If you have a favorite study or employment to which you are peculiarly devoted, you must remember not to obtrude it as a topic of conversation too far, for others may not be equally interested with yourself upon it. It certainly can not be to our interest to expose our failings; still less is it advisable to boast of our virtues. Avoid rudeness in speaking your mind upon questions which are matters of difference with people. This is exceedingly ill-timed and obtrusive. Many, under the pretext of speaking their mind, often disturb the harmony of social intercourse, and seem too obtuse to perceive it. We should avoid the impertinence of talking too much, and at the same time avoid running to the other extreme of talking too little. Seek to interest all without being offensive to any. Have the bearing and maintain the dignity of a lady or gentleman. Avoid that which you observe ill-timed in others; notice the address of those who are acknowledged as accomplished and refined, and make them your models.

#### *CULTIVATING THE MEMORY.*

A good memory is an invaluable aid in acquiring the art of conversation. Hence its training should be well looked to. Begin the training of this faculty early in life. When children hear a sermon or lecture they should be required when they come home to tell all they can about it. Nothing improves the memory like practice. It is said that Henry Clay's popularity

as a politician was due in great part to his faculty of remembering the names of persons he met. At night he would think over the names of all the persons he had met that day and write them down in a note book; in the morning he would look them over and fix them in his mind, so that when he would afterward meet any of them he could call them by name and even tell the place and circumstances of meeting. One is often thrown into embarrassment in society by a treacherous memory. At the very point of calling the name of an acquaintance whom you wish to introduce to another, his name slips your memory, and you are then under the humiliating necessity of inquiring. In conversation it is very desirable to be able to recall names, dates and facts. Cultivate your memory. If it is a bad one you can improve it, and the pleasure of having a ready memory will more than repay you for your trouble.

#### *CORRECT TALKING.*

To use correct language in conversation is another matter of very great importance. It is exceedingly unpleasant to hear the English language butchered by bad grammar and the misapplication of words. It is supposed that every one has at least a rudimental education in the grammar of his language, and this is all that is necessary to correct talking. We learn to speak correctly by practice more than anything else. The writer is acquainted with a lady who never studied English grammar in her life, but she very rarely makes an error in conversation, and never misapplies a term. She has always been in good society, and has simply acquired the habit of speaking correctly from

others. A mistake in grammar hurts her as much as it would the most accomplished grammarian. While it is necessary to have a correct style, yet it should not be a stiff or stilted one.

*REQUISITES FOR A GOOD TALKER.*

To be a good talker, then, requires that one should have much general information. This may be acquired by observation, by reading and study, attentive listening to others, and a correct knowledge of the use of language, as well as a discretion and refinement of address. One should also cultivate a clear intonation, well chosen phraseology, and correct accent. True, many of these seem small acquirements, but we must remember that it is the small things that make up the gentleman. Every one should make an effort to possess them, and thus fit himself for the enjoyment of society.

*VULGARISMS.*

The use of vulgarisms in polite conversation betrays at once a coarseness that is disagreeable. Simplicity and purity of language are the characteristics of a well educated and highly cultivated person. It is the uneducated and those who are only half educated that use long words and high-sounding phrases. Anything like flippancy should also be avoided. That "disgustingly hyperbolical" way of speaking which especially characterizes some young ladies, should be put aside. Such phrases as "awfully nice," "immensely jolly," "abominably stupid," and a hundred others in common use, are high-sounding, meaningless phrases, and should never be used. Under this head also might

come provincialisms, affectations of foreign accents, mannerisms and slang, all of which are vulgarly out of place. Gentlemen should not address ladies in a flippant manner. Flippancy is as much an evidence of ill breeding as the perpetual smile, the vacant stare and the wandering eye.

#### *THE HABIT OF LISTENING.*

To be a good listener requires as much cultivation almost as to be a good talker. In fact, listening is really as much a part of the conversation as talking. We should listen even if the one talking is prosy and uninteresting, and at appropriate periods of the conversation make such remarks as would show that we have read and understood all that has been said. We should always show the same courtesy to others that we expect from them ourselves, and hence we should make an effort to be interested whether we are or not.

#### *CHEERFULNESS AND ANIMATION.*

No one has a right to go into society unless he can be sympathetic, unselfish and animating as well as animated. Society demands cheerfulness and unselfishness, and it is the duty of every one to help make and sustain it in these features. The manner of conversation is quite as important as the matter.

#### *COMPLIMENTS.*

Compliments are entirely admissible between equals, or from those of superior to those of inferior station. It is always pleasant to know that our friends think well of us, and especially those who are above us. Of course compliments should be sincere; if they are not,

they are only flattery and should be avoided. The saying of kind things, however, which is perfectly natural to a kind heart, always confers a pleasure and should be cultivated. Never censure a child for a fault without at the same time mentioning some of its good qualities. Studiously avoid all unkindness. Never in a private circle speak of absent ones other than in a complimentary way.

*SMALL TALK.*

There is a mysterious difficulty about talking well. A man may have done a vast deal of reading, may have a good memory and a sound judgment, he may express his thoughts in elegant language, season his conversation with wit and be a walking encyclopædia, and after all be a dull companion. It must be borne in mind that all the world do not read books, and many of those who do, never care about them. Everybody, however, loves to talk. When we are wearied with toil or tired with thought we naturally love to chat, and it is pleasant to hear the sound of one's own voice. What we mean by small talk is, talk upon common, every-day matters, about the little trifling and innocent things of usual occurrence; in short, that vast world of topics upon which every one can talk, and which are as interesting to children and simple minded persons as the greater questions are to the learned. Many affect a great measure of wisdom by speaking contemptuously of common-place talk, but it is only affected. Real wisdom makes a man an agreeable companion. Talk upon those topics which appear to interest your hearers most, no matter how common they may be. The real wisdom and power of a conversationalist is



shown in making a common-place topic interesting. Many imagine that it is an easy matter to talk about nothing or every-day occurrences, but it requires an active and observant mind, and no small share of invaluable good humor, to say something on everything to everybody. If a man is never to open his mouth but for the enunciation of some profound aphorism, or something that has never been said; if he is to be eternally talking volumes and discussing knotty problems, his talk becomes a burden, and he will find that but few of his audience will be willing to listen to him. Small talk obviates the necessity of straining the mind and assuming unnatural attitudes, as though you were exerting your mental powers. It puts the mind at ease. There is no intention of saying anything profound, and nobody is disappointed if you do not, so in this way time may be spent agreeably and to the enjoyment of all.

#### *FLATTERY.*

Flattery is an ensnaring quality, and leaves a very dangerous impression. It swells a man's imagination, entertains his fancy, and drives him to doting upon his person. "He does me double wrong," says Shakespeare, "that wounds me with the flatteries of his tongue." Never be guilty of the habit. Testify your respect, your admiration and your gratitude by deeds rather than words. The former will carry confirmation, while few will believe the latter.

#### *SATIRE AND RIDICULE.*

Young persons appear most ridiculous when trying to make others ridiculous by satire or ridicule. To

such weapons as these cultivated people never resort. They find too much to correct in themselves to indulge in coarse censure of the foibles and conduct of others.

#### *TITLES.*

In addressing persons with titles always add the name, as "How do you do, Doctor Griffin?" not "How do you do, Doctor?" In addressing foreigners the reverse of the English rule is observed. No matter what the title of a Frenchman is, he is always addressed as Monsieur, and you never omit the word Madame whether addressing a duchess or a dressmaker. To omit the proper title in society is a sign of ill breeding.

#### *ADAPTABILITY IN CONVERSATION.*

The secret of talking well is to adapt your conversation to your company. Some talk common-place altogether, while others seek more abstract subjects to the entire exclusion of small talk. One must be able to keenly detect what is interesting to his hearer, and govern himself accordingly.

#### *HOW A HUSBAND SHOULD SPEAK OF HIS WIFE.*

It is improper for a gentleman to say "my wife," except to intimate acquaintances; he should mention her as Mrs. So-and-so. When in private he may use the expression "my dear," or simply the Christian name.

#### *HOW A LADY SHOULD SPEAK OF HER HUSBAND*

She should not say "my husband," except among intimates. She should designate him by his name,

calling him "Mr."; or a young wife may designate her husband by his Christian name.

#### *IMPERTINENT QUESTIONS.*

Never ask impertinent questions. Never betray a curiosity to know of the private and domestic affairs of others. A thousand questions of this sort are asked which often cause embarrassment.

#### *VULGAR EXCLAMATIONS.*

Such exclamations as "The Dickens," or "Mercy," or "Good Gracious," should never be used. If you are surprised or astonished, suppress the fact. Such expressions border closely on profanity.

#### *CONVERSING WITH LADIES.*

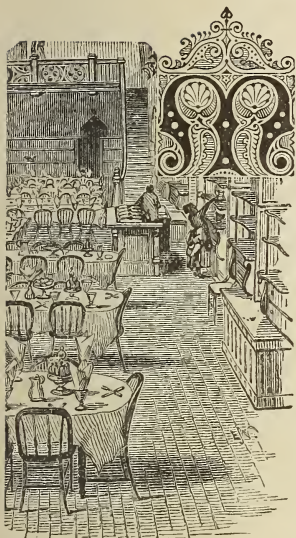
A gentleman should never lower the intellectual standard in conversing with ladies. He should consider them as equal in understanding with himself. A lady of intelligence will not feel complimented by any means, if, when you talk to her, you "come down" to common-place topics.

#### *THINGS TO BE AVOIDED.*

Do not lose your temper in society; avoid all coarseness and undue familiarity in addressing others; never attack the character of others in their absence; avoid all cant; do not ask the price of articles you observe, except from intimate friends, and then very quietly; never give officious advice; and especially avoid contradictions and interruptions.

## CHAPTER X.

### TABLE ETIQUETTE.



MANNERS are made for the convenience and comfort of men. All social observances are founded upon good reason and common sense. It may seem to us that society has adopted a great many useless customs, but, generally speaking, it is not so, for the observance of these customs will enable us to be more agreeable, or at least not disagreeable, to friends.

The distinction between the gentleman and the boor is more clearly noted at table than anywhere else. Nothing reflects more upon home training than bad manners here. If, then, we would merit the title of lady or gentleman, it is necessary that we may be able, naturally and easily, to show our good breeding by gentility at the table. Here, especially, may it be said that good manners can not be assumed for an occasion. Children must be taught by parents, both by precept and example, to be attentive and polite to each other.

at every meal; to observe proper rules of etiquette regularly. If they are so taught, there is no danger that they will ever appear rude, awkward or unmannerly when they are entertaining, or are entertained as guests. Thus, this every-day encouragement of the observance of simple and sensible table manners promotes the comfort and cultivation of the family, and takes the embarrassment out of important occasions.



#### *CHEERFULNESS IN THE DINING-ROOM.*

The hour of dining should be made an hour of solid comfort. The dining-room, the table and all the appurtenances should be as cheerful as possible. The room should be comfortable, bright and cosy, and at the table the mistress should wear her brightest smile. If you have trials and troubles, do not bring them to the table. They impair digestion, and send husband



and children to business and to school glum and gloomy, instead of refreshed and strengthened. It was always one of Gen. Washington's rules of politeness never to talk upon a sad and dispiriting subject at the table, but rather to make the conversation jovial and jocular. Taste will add beauty to the plainest room; neatness and skill will add appetite to the homeliest fare. Little attentions to the decorations or pretty arrangement of the table will charm the eye and whet the appetite, and make the home table powerfully attractive.

#### CHILDREN'S MANNERS.

Rudeness and "ugliness" from the children at table should not be permitted. Bad manners should be restrained at all places; but more especially should children be required to observe the rules of common politeness at table. They should be regularly taught to say, "Will you please," "I thank you," etc., not only when they are away from home, or when company is present, but constantly at their own home table. It then becomes a habit. All habits of eagerness or greediness in eating should be carefully guarded against; and all persons should learn by their *training* to make their manners at table especially attractive and agreeable.

It is not our purpose here to write special rules of etiquette to be observed at social dinners and important receptions, of the duties of the host and hostess on such occasions, and the like, but rather to speak of common rules of table manners which are to be observed constantly in the family, at home or abroad.

To this end we can probably say more in a short space of time by bringing under one head

*GENERAL RULES ON TABLE ETIQUETTE.*

When you are at the table do not show restlessness, by fidgeting in your seat, or moving the feet about unnecessarily.

Do not play with the table utensils, or crumble the bread. This is annoying to persons who have been trained correctly in youth.

Do not put your elbows on the table, or sit too far back, or lounge.

Do not talk loud or boisterously.

Be cheerful in conduct and conversation.

Never, if possible, cough or sneeze at the table.

Do not bend the head low down over the plate. The food should go to the mouth, not the mouth to the food.

Never tilt back your chair while at table, or at any other time.

Do not be conspicuously careful as to your clothing. It is very properly regarded as impolite to manifest regret for any accident that may have befallen your dress. Good manners require that as little attention as possible be paid to these, and that one should turn the conversation as quickly as possible to some other subject.

Do not talk when the mouth is full.

Never make a noise while eating.

Do not open the mouth while chewing, but keep the lips closed. It is not necessary to show persons how you masticate your food.

Never indicate that you notice anything unpleasant in the food.

Chew the food well, but quietly and slowly.

Break your bread, when not buttered ; do not bite nor cut it.

Do not break your bread into soup, nor mix with gravy. It is in bad taste to mix food on the plate.

Never leave the table before the rest of the family or guests, without asking the host or hostess to excuse you.

Eat soup from the side of a spoon, without noise.

The fork is used to convey the food to the mouth, except when a spoon is necessary for liquids.

Raw oysters are eaten with a fork.

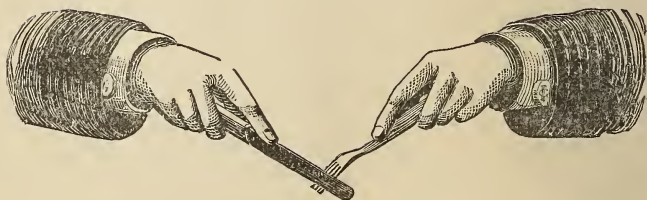
If you wish to be served with more tea or coffee, place your spoon in your saucer.

Tea or coffee should never be poured into the saucer to cool, but sipped from the cup.

If a dish is passed to you, serve yourself first and then pass it on.

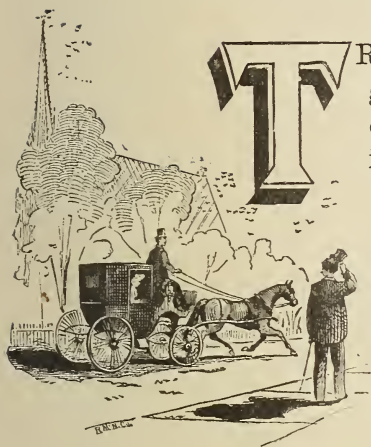
We can not do better, in closing this chapter, than to quote from an eminent authority in housekeeping etiquette: "Let no one suppose that, because she lives in a small house and dines on homely fare, the general principles here laid down do not apply to her. A small house is more easily kept clean than a palace. Taste may be quite as well displayed in the arrangement of dishes on a pine table, as in grouping the silver and china of the rich. Skill in cooking is as readily shown in a baked potato or johnny-cake as in a canvas-back duck. The charm of good housekeeping lies in a nice attention to little things, not in a super-

abundance. A dirty kitchen and bad cooking have driven many a husband and son, and many a daughter, too, from a home that should have been a refuge from temptation. 'Bad dinners go hand in hand with total depravity; while a properly fed man is already half saved.' "



## CHAPTER XI.

### STREET ETIQUETTE.



**T**RUE politeness is not a garment that can be put on and off at pleasure. It is habit pursued persistently until it has grown into the nature and become abiding. On the streets, in public conveyances, amid the jostling crowd, beneath the care and fret of work, as well as in the sunshine of the

drawing-room, it is ever present. The true gentleman and lady are always kind and courteous to all they meet, regarding not merely the rights of others, but even their wishes and feelings. Where a gentleman can render aid, he kindly gives it; nor does he ever fail in respect for ladies, or his superiors in age and rank. Let no one hesitate in acts of politeness for fear he will not meet with a proper recognition and return. If courtesy is answered by neglect or insult, whose fault is that except the boorish person's?



*OSTENTATION.*

Do not try to "show yourself off" upon the streets. The true secret of street deportment is to do so nearly as other people do, that you attract no special attention. A peculiar and affected gait or swinging of the cane, cocking of the head to one side, wearing the hat "on one ear," holding cigar in affected manner, and many other similar things, are evident marks of ver-dancy and shallowness. Hallooing and boisterous talking and laughing are to be avoided.



*SALUTATIONS.*

Salutations in the streets vary with the circumstances. In some cases we simply bow ; in others we bow and touch the hat. Words of greeting may or may not accompany the salutation. Generally, gentlemen should lift the hat from the head in saluting ladies, or men entitled to great respect.

*WHOM TO RECOGNIZE.*

No one, while walking the streets, should fail, either through carelessness or willful neglect, to recognize acquaintances. When a gentleman meets a gentleman acquaintance in company with a lady whom he does not know, he lifts his hat as he salutes them both. If acquainted with the lady, he salutes her first. A gentleman should return a salutation addressed to the lady he accompanies. No gentleman can fail to return a salutation addressed to him by a lady.

*THE FIRST TO BOW.*

In this country it is customary for a gentleman to bow and lift his hat to every lady acquaintance whom he meets ; and, if she is well bred, she will return the greeting. The salutations can usually be simultaneous.

*“CUTTING.”*

To “cut” an acquaintance by refusing to return a salutation should be avoided ; except, perhaps, where a young lady finds it necessary to use severe means to rid herself of a troublesome would-be gentleman.

*KEEP TO THE RIGHT.*

In passing people, turn to the right. But a gentleman walking alone should give the preferred part of the walk to a lady, to a superior in age or station, or to a person carrying a burden.

*INQUISITIVENESS.*

When you meet or join an acquaintance on the street ask no intrusive questions about where he is going, or where he has been, or about any package he may be carrying. Let him make the first advance on these themes. Prying curiosity is indelicate, even if the victim be your most intimate friend.

*KEEPING STEP.*

Persons walking together on the street should keep step ; especially if walking arm-in-arm.

*LADY AND GENTLEMAN WALKING TOGETHER.*

A gentleman walking with a lady may take either side of the walk ; but he will always give her the preferred side, or that on which she will be least exposed to crowding—usually the side toward the wall. On having crossed the street, to unlock arms and interchange positions is too formal.

*WALKING ARM-IN-ARM.*

Under ordinary circumstances it is not customary for a gentleman and lady to walk the streets arm-in-arm in the daytime ; unless they be husband and wife, or are otherwise closely related, as parent and son or daughter. But, in the evening, or when her safety or comfort seem to require it, a gentleman will offer a lady his arm, and she should accept.

*STOPPING PEOPLE ON THE STREET.*

It is uncivil to stop a person in the street to speak on business of your own. An inferior should on no pretense detain a superior, nor a gentleman a lady. If you wish to speak about something interesting to both, turn and walk the same way as the person you meet is going. A gentleman must always observe this rule when he wishes to confer with a lady. When he has finished what he has to say, he leaves her with a bow and lift of the hat. It is optional with a lady whether she shall stop to speak.



When two gentlemen who are intimate friends meet, and there is a mutual desire to stop and converse, they may of course do so, provided they retire to the side of the walk.

If you stop a friend who has a stranger with him, apologize to the stranger. An introduction is not necessary.

When on your way to fulfill an engagement, if a friend stops you, you may excuse yourself courteously, mentioning the fact that you have an engagement.

#### *WHERE TO LOOK.*

Look in the way you are going, both to avoid collisions and because it is bad manners to stare in any other direction. If you chance to see an acquaintance at a window you should bow; but, by all means, do not stare into houses. Avoid looking full into the faces of strangers whom you meet, especially of ladies.

#### *SHOPPING ETIQUETTE.*

Say to the salesman, "Please show me such an article," or use some other polite form of expression. Avoid "jewing," and never give insult by offensively suggesting that you can do better elsewhere. Do not needlessly consume the time of the clerk and keep other customers waiting. If you find friends in the store, it is uncivil to interrupt them in any manner while they are making their purchases. Above all, do not volunteer your criticism either upon their taste or upon the goods. It is exceedingly rude to the salesman to sneer at or depreciate his wares. If you do not see what you want, or are not satisfied with the prices, quietly retire.



*ETIQUETTE FOR PUBLIC CONVEYANCES.*

In public conveyances one should do nothing to discommode or annoy his fellow passengers. No gentleman will keep his seat while ladies are standing for want of room; nor will he keep other gentlemen standing by occupying unnecessary space. A lady on accepting a seat from a gentleman will thank him. Never engage in loud conversation or argument, such as will attract the attention of other passengers. Gentlemen will not stretch their feet into the passage way.

*JOINING A LADY ON THE STREET.*

A gentleman should not join a lady acquaintance on the street for the purpose of walking with her, unless he ascertains that his company will be perfectly agreeable to her.

*CARRYING PACKAGES.*

A gentleman walking with a lady will offer to carry any package which she may have in her hand. He may even accost a lady whom he sees overburdened, and tender his assistance.

*OPENING THE DOOR.*

If practicable, a gentleman should hold open the door for a lady to enter first, be it the lady accompanying him or a stranger. He should never pass before a lady unless it is unavoidable, and even then be sure to apologize.

*ANSWERING QUESTIONS.*

A gentleman will answer politely any question from a lady, at the same time lifting his hat.

*STREET LOAFING.*

No gentleman is ever guilty of standing in public places and offensively gazing at ladies as they pass.

*SMOKING.*

A gentleman should not smoke while he is walking with a lady; nor will he smoke in any conveyance or room where ladies are present.

*WHO GOES FIRST.*

When a gentleman and lady are walking together, if, on account of the crowd, or for any other reason, they must proceed singly, the gentleman should precede; except in descending a flight of stairs.

*STREET MANNERS OF A LADY.*

The true lady walks the streets unostentatiously and with becoming reserve. So long as she maintains this character she is sacred from insult or injury, even by the rudest. She recognizes acquaintances with a courteous bow, and friends with words of greeting. She appears unconscious of all sights and sounds which a lady ought not to perceive.

*ASKING AND RECEIVING FAVORS.*

A lady never demands favors from a gentleman, but accepts them gracefully when offered. She may with perfect propriety accept aid of a stranger in entering or alighting from a conveyance. She should acknowledge the courtesy with a bow or thanks.

*AVOIDING CARRIAGES.*

For a lady to run across the street before a carriage is inelegant and dangerous.

*STREET ACQUAINTANCES.*

A lady never forms acquaintances of gentlemen on the streets, nor does she do anything to court their attention.

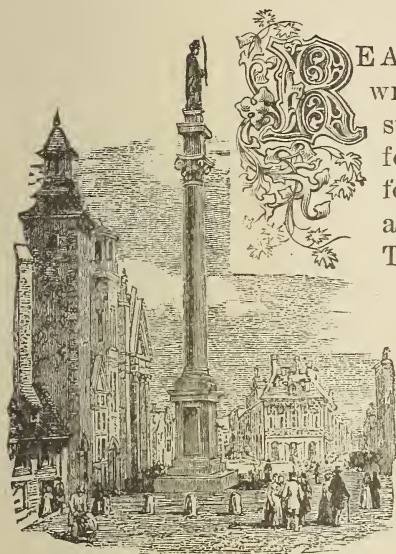
*WALKING ALONE IN EVENING.*

A young lady should never walk the streets alone after dark.



## CHAPTER XII.

### TRAVELING.



**R**EADING gives fullness, writing exactness, and speaking readiness of information; but it remains for traveling to combine all of these things in one. To the traveler belong piquancy of conversation, liberality of view, and charity of judgment, which come only from contact with strange places and many people. No one can hope to become thoroughly polished

and refined in the manners of his time, unless he be cosmopolitan in his experience. Traveling is an art, and to be successful, one needs an understanding of the many little rules and amenities to be observed while *en route*, and in stopping at hotels and other places. Full directions as to manners, and what is to be done by the traveler, follow.



*DUTIES OF AN ESCORT.*

To a lady taking a journey, an escort is agreeable and acceptable, however ladylike, self-possessed and capable of making the journey alone she may be. If a gentleman undertakes the escort of a lady, he should go with her to the depot, or meet her there, attend to checking her baggage, purchase her ticket, procure for her an acceptable seat in the cars, dispose of her hand-baggage and packages properly, and strive to make her seat and surroundings agreeable. He should take a seat near her, or, if requested, by her side, and do all he can to make her journey a pleasant one. When her destination is reached, he should conduct her to a carriage or ladies' waiting-room, until he has attended to her baggage according to her instructions. He should accompany her to whatever part of the city she wishes to go, and deliver her into the hands of her friends before relaxing his care. He should call upon her the following day, and inquire after her health. It is optional with the lady whether the acquaintance shall be prolonged after this call. If the lady does not wish the acquaintance prolonged, she and her friends can have no right to ask a similar favor of him again.

*DUTY OF A LADY TO HER ESCORT.*

At the suggestion of her escort, the lady may allow him to defray the expense of her journey out of his own pocket without settling with him at the end of the journey, but she should not do this. She should offer him a sum of money ample to pay all expenses of the journey before purchasing her ticket. The

former course should be pursued only when suggested by the gentleman, and a strict account of all expenses should be insisted upon. Ladies should be very particular about this point.

A lady should make no unnecessary demands upon her escort, and should cause him as little trouble as possible. Her hand-baggage should remain undisturbed, unless absolutely needed. She will gather her baggage together as the train nears the end of the journey, and, when the train stops, she will be prepared to leave the cars at once, and not cause her escort needless delay.

#### *ONE LADY MAY ESCORT ANOTHER.*

It is the right and duty of ladies to assist, or render needed services to those who are younger or less experienced in traveling than themselves. They should be courteous, give advice, and strive to make the journey as pleasant as possible to younger or inexperienced ladies. It is optional whether an acquaintance formed in traveling is retained afterward.

#### *LADY TRAVELING ALONE.*

If a lady is traveling alone, she may accept services from her fellow travelers. A gentleman should offer to raise or lower windows, offer his assistance in carrying packages from the car, engaging a carriage or attending to a trunk. It is advisable, however, for ladies to study self-reliance. Young ladies should very rarely accept proffered assistance from strangers.

#### *COMFORT AND WANTS OF OTHERS.*

In seeking his own comfort a passenger should always consult the wishes and look to the welfare of

passengers immediately around him. Do not raise a window unless you know it will not be a discomfort to another. Look to the wants of elderly people and ladies, before you think of your own. Do not rush and push in entering or leaving cars or boats. A selfish act might endanger the health of a fellow traveler.



#### *FORMING ACQUAINTANCES.*

When traveling, discretion should be used in forming acquaintances. Ladies may accept small favors, but any attempt at familiarity must be checked at once. Gentlemen will not attempt familiarity. The practice of flirting with young men on the cars or a boat, so common among young girls, is unladylike, and indicates extreme low breeding. If the journey

is long, and on a steamboat, fellow passengers should be sociable to one another; and a married lady or middle aged lady is privileged to make the journey enjoyable.

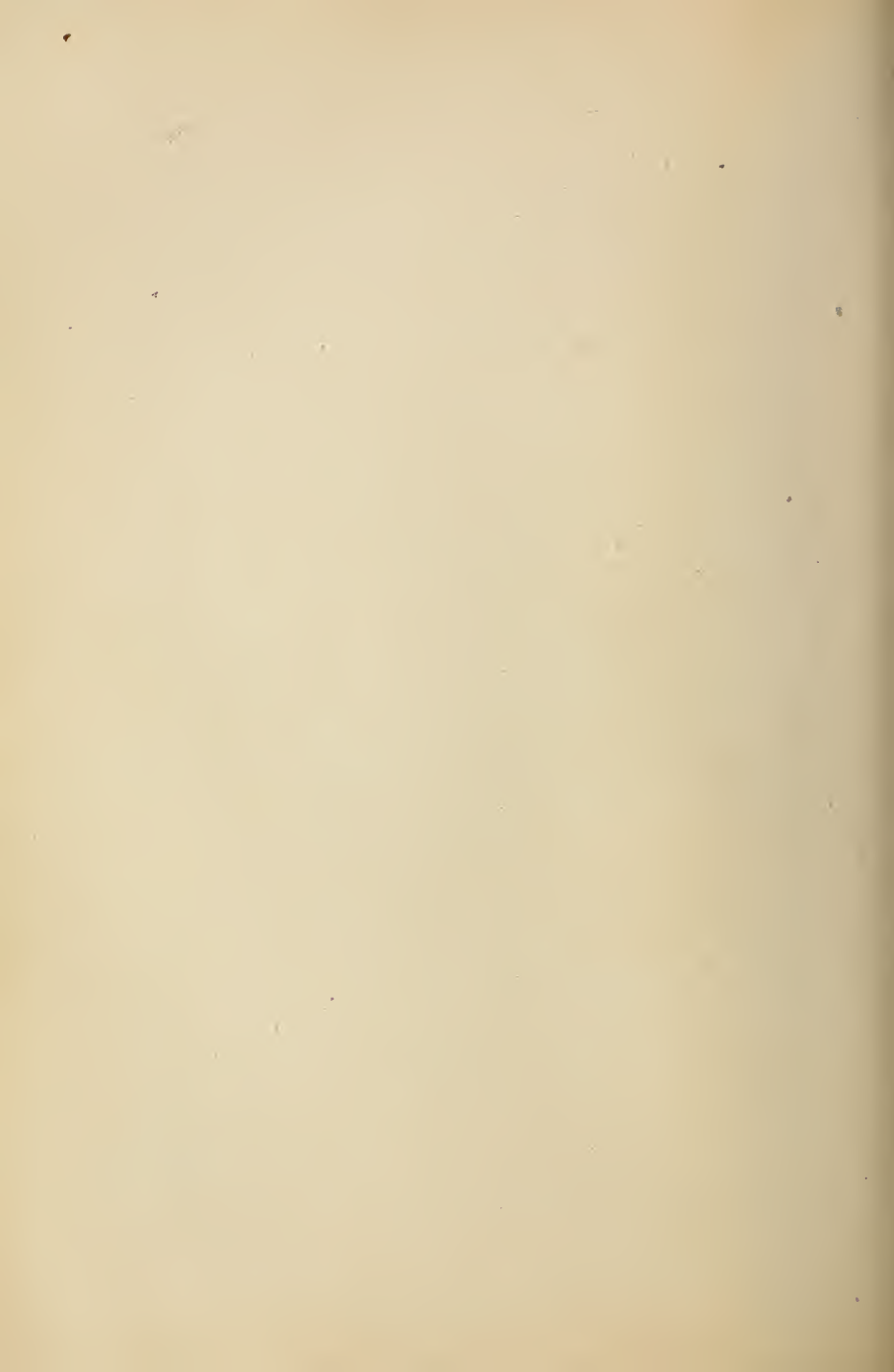
*RETAINING POSSESSION OF A SEAT.*

A gentleman may take possession of a seat by depositing his overcoat or traveling bag upon it, to show that it is engaged. He may then go to purchase his ticket or procure a lunch, and no one should take the seat thus engaged, not even for a lady. A gentleman leaving his seat and taking another in the smoking-car, can not reserve his rights to the first seat. He pays for one seat only, and in taking another he forfeits the first. A gentleman is not required to relinquish his seat in a railway car in favor of a lady, though a gentleman of good breeding will do so rather than allow a lady to stand or suffer inconvenience. No woman should be allowed to stand in a street-car, when seats are occupied by gentlemen.

*OCCUPYING TOO MANY SEATS.*

If a car is crowded, a lady will not retain more than her rightful seat. She should cheerfully arrange her baggage, that the seat beside her may be occupied by any one who desires it.

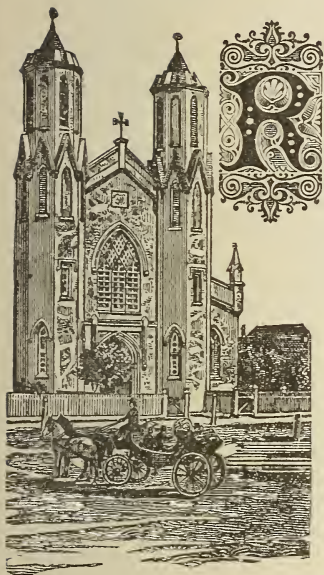
If two persons, either gentlemen or ladies, are so ill-mannered as to turn over the seat in front of them and fill it with baggage and wraps, and retain it while others are unaccommodated, any person who wishes, is justified in reversing the back, removing the baggage, and taking possession of the seat.





## CHAPTER XIII.

### RIDING AND DRIVING.



**R**IDING on horseback is one of the most healthful and animating amusements that can be engaged in, by either ladies or gentlemen. Young ladies should learn to ride on horseback, and participate in this enjoyable exercise as much as possible. Too many young men think themselves above horseback riding, when, in fact, they can not engage in a more fashionable, beneficial and delightful amusement.

#### *LEARNING TO RIDE.*

No one should attempt to appear in public on horseback until after practicing several times, or until he or she has learned to appear at ease. When riding, keep the body erect, and the head up. Press your knees close to your horse's sides. Keep one arm close to your side, and let it hang gracefully. Hold

the reins in one hand, and keep the hand directly over the "horn" of the saddle, with the elbow close to your side.



*THE GENTLEMAN'S DUTY AS AN ESCORT.*

When a gentleman has an engagement to go riding with a lady, he should be very careful in selecting her horse, and should procure one that she can easily manage. It is his duty to see that her saddle and bridle are perfectly secure; trust nothing to the stable men, without personal examination. He must not keep the lady waiting, clad in her riding costume,

but he must be punctual at the appointed hour. Before he mounts himself, he must see that the lady is comfortably seated in her saddle. He should take his position on the right of the lady in riding, open all gates, pay all tolls on the road, and be constantly on the lookout for anything that might frighten the lady's horse. Every attention possible should be rendered her.

*ASSISTING A LADY TO MOUNT.*

The lady should place herself on the left side of the horse, standing as close to it as possible. She will place one hand on the saddle, the other on the gentleman's shoulder, as he kneels for the purpose, and the left foot in his hand, and, by a slight spring, will be nicely seated in the saddle. The gentleman will then adjust her foot to the stirrup, neatly fold the riding-habit, and give her the reins and her riding-whip.

*ASSISTING A LADY TO ALIGHT FROM HER HORSE.*

The gentleman must assist the lady to alight after the ride. She should first free her knee from the pommel, and then disengage her habit. He must then take her left hand in his right, and offer his left hand as a step for her foot. He then lowers his hand slowly and allows her to reach the ground gently, without springing. It is dangerous for a lady to spring from a saddle, and hence it should not be attempted.

*RIDING WITH LADIES.*

A gentleman should take his position on the right of a lady in riding. If there are two or more, his position is still to the right, unless his presence near one

is requested, or his assistance needed. It is the duty of a gentleman to offer all the courtesies of the road and yield the shadiest and best side to the ladies. The pace at which to ride must always be decided by the lady, and it is unkind to urge her horse to a more rapid gait than she desires.

If a gentleman is riding alone and meets a lady who is walking, and desires to speak with her, he must alight and remain on foot while talking with her.



#### *DRIVING AND CARRIAGE ETIQUETTE.*

Ladies who are invited to drive with gentlemen, at a certain hour, should be ready exactly at the moment.



It is neither well-bred nor dignified to keep any one waiting who has made an appointment conducive to your pleasure. Have everything ready, gloves on and buttoned up, and all arrangements of the toilet complete.

The seat facing the horses in a double carriage is the choicest, and gentlemen should always yield it to the ladies. A gentleman should sit opposite a lady in a two-seated carriage unless invited to sit by her. The right hand of the seat facing the horses is the place of honor, and belongs to the hostess, which she never resigns. It must be offered to the most distinguished lady, if the hostess is not driving. No gentleman will smoke when driving with ladies. A lady who is invited to drive with a gentleman can not offer to take a friend with her.

A person, to prevent turning around in the carriage, should enter with the back to the seat. A young lady driving with a gentleman should resent any undue approach to familiarity. Above all, she should avoid late hours, if driving on a summer evening. It is her duty to remind her escort that it is growing late. It is not prudent to drive later than nine o'clock, unless there is a party driving in company, or the escort is a relative or an old and trusted friend. A gentleman will not ask a young lady to compromise herself by driving with him at an unseemly hour. Fast driving should only be practiced with a fast horse. A pleasant, rapid trot is safer and more enjoyable than going at a break-neck speed. A gentleman should always wear gloves when driving with a lady. It is the custom for the gentleman driving to sit on the right of the lady, but in Boston it is the reverse, unless the lady is his wife,



sister or some near relative. A lady should always be sure that she has a safe escort and a safe horse. In driving, one should always remember that the rule of the road, in meeting and passing another vehicle, is to keep to the right. It is rude to turn backward and look at objects that have been passed, or to stare about and point to houses, or to other parties in carriages. A dignified composure of manner should be maintained when driving, neither reclining too much, nor sitting bolt upright. To drive past all other carriages in a violent manner is inexcusable.

In assisting a lady to enter a carriage, a gentleman will see that her skirt or dress is protected from the wheel, mud or dust. A carriage robe should be provided for this purpose. Before seating himself, the gentleman should provide the lady with her shawl, parasol and fan, and see that she is comfortable in every way.

In assisting a lady to alight from a carriage, a gentleman will, when convenient, alight first. If to alight first he would have to pass in front of the ladies or step over them, it is better to aid them in alighting first. If there is a servant with the carriage, the latter may hold open the door, but the gentleman must by all means furnish the ladies the required assistance. It should be remembered that the greatest politeness in such matters is to do that which the least embarrasses the ladies.

If a lady has occasion to leave the carriage before the gentleman accompanying her, he must alight to assist her out, and wait on the pavement during her stay. If a lady wishes to speak with a friend or acquaintance who may be walking on the street, the

gentleman should stop the carriage, alight, hold open the door with one hand and hold his hat in the other.

It should be remembered by lovers that hedges and stone walls have ears. Many absurd scenes of love-making have been witnessed from behind these screens.

Interference with the driver implies a reproof, which is very offensive. If you are in fear of danger resulting from his driving, you may suggest a change, apologizing therefor. Resign yourself to the driver's control, and be perfectly calm and self-possessed during the course of a drive.





## CHAPTER XIV.

### ETIQUETTE IN PUBLIC PLACES.



IN the public assembly we come most in contact with our fellow men at large. Here there are laid down for society certain rules, which we must observe if we have regard for the feelings of others. These rules are not arbitrary, but, like all other rules of politeness, are founded upon natural instincts and common sense. As it is self-evidently improper in conversation to contradict bluntly, or to interrupt another while talking, so there are improprieties in the public assemblage so manifestly unbecoming that the well-bred man *instinctively* refrains from them. Common sense, a desire to treat others as you

would be treated, refinement of feelings, and natural instincts as to right and wrong, will readily lead one to the exercise of good behavior in all public places. Yet how often do we see persons, from the lack of some of these qualities, from ignorance, thoughtlessness, carelessness or lack of refined instincts, constantly violating the etiquette of public assemblages

or the public street. Many persons, from lack of care on the subject, fail to do, and often to know, what the common rules of civility demand in such places, and may, therefore, read with benefit the commonplace and ordinary regulations of refinement in this respect.

#### *CONDUCT IN PUBLIC CONVEYANCES.*

In railway cars no one has a right to more than one seat, unless more than one is paid for. To beat time or shuffle the feet, or make any monotonous noise, which is a nuisance to fellow travelers, shows bad breeding or neglect in training. When you have jostled or incommoded a person, you should be quick to say, "I beg your pardon." When you receive attention or a favor, acknowledge it by "I thank you," instead of "Thanks." We notice that "Thanks" has become a vulgarism from the abuse of the word. A gentleman will stand, if necessary, to give a lady a seat, and he will not smoke when ladies are in the car.

#### *CONDUCT IN CHURCH.*

The congregation who build a church, build it and continue to regard it as the house of God. It is, then, a place where the greatest deference, respect and reverence are due. It does not matter whether you are a professed Christian, indifferent to religion, or an avowed infidel; when you are in a house belonging to persons who regard it as the house of God, this respect is due. A person is bound by the laws of civility to refrain from acting in your house in a way which it is known *you* regard as improper. So are you bound to refrain from conduct regarded as improper



in the houses of others. It is not a question as to how much respect you have for religion. A polite man, a man of refined sentiments, will not scoff at or ridicule a neighbor's religious belief in that neighbor's house. The reviler and scoffer have lost the instincts of politeness and reverence. While in church, then, we should be respectful and reverent, attentive to the services, preserving the utmost silence, avoiding whispering, laughing, staring, or making a noise with the feet or hands.

It is ill-mannered to be late at church. If one is unavoidably late it is better to take a seat as near the door as possible. But if not late, and the seats in the front part of the auditorium are not occupied, respectful decorum requires that a back seat shall *not* be taken. This rule is especially applicable to young people. Its observance shows a desire to pay respectful attention to the services.

It is the height of rudeness to turn around in your seat to gaze at any one, to watch the choir, to watch anxiously to see who is coming in, to give critical glances at people's clothes, or to look over the congregation to see the cause of a disturbing noise.

A person should never leave church until the services are over, except in some case of emergency.

If books or fans are passed in church, let it be done quietly; they may be offered, and accepted or refused by a silent gesture of the head. If a stranger occupies your pew, it is courteous to provide him with a book; if the service is strange to him, the place of reading may be indicated. If there be no separate prayer book or hymn book, for a stranger, it is proper to offer to share yours with him.

If you are visiting a church different in belief from your own, or one for whose ceremony you have but little respect, still pay the utmost respect to the services, and conform respectfully to all the observances of the congregation, *i. e.*, kneel, sit and rise as the congregation is accustomed to do. By all means never permit a contemptuous smile or remark to indicate that a religious observance strikes you as grotesque or peculiar. This rule should be carefully regarded no matter where you are, in whatever religious assembly—alike in the temple of the Christian, the Buddhist, the Moslem or the Hindoo.

A gentleman should remove his hat upon entering the vestibule of the auditorium.

If visiting a strange church, you should wait in the vestibule until an usher appears to show you to a seat. A well-ordered congregation will as soon think of doing without a preacher as an usher.

When a gentleman accompanies a lady to church he may walk up the aisle a little ahead of or by her side, allowing the lady to enter the pew first. There should be no haste in passing. When the services are concluded, there should be no haste or crowding toward the door, but the departure should be conducted quietly and orderly. It is very improper to stop in the aisle to converse, and thus blockade the passageway. That is one of the uses of the vestibule; and when that is reached, it is allowable to exchange greetings with friends. The practice that rude boys have, of waiting on the steps or at the door of a church, for the crowd to pass out, compelling the ladies to run the gauntlet of their eyes, can not be too severely condemned. No gentleman will engage in it. Every

gentleman regards it as a contemptible practice, worthy only of the buffoon or boor, even a disgrace to a respectable community.

*CONDUCT IN A PUBLIC HALL.*

Gentlemen should precede ladies, to clear the way, in a public hall, unless there is an usher preceding them. Upon reaching the seats, he should allow her the inner one, assuming the outer one himself. He should on no account leave the lady's side from the beginning to the close of the performance.

Some acts which, we are sorry to say, are often to be seen among young people at public entertainments are so manifestly improper, it is not necessary to comment upon them here; a mere suggestion will suffice. To talk and laugh in tones loud enough to disturb others, to whisper, to force one's self into a seat already full, to elbow one's way through a crowd, to unnecessarily obstruct the view of others, to make any noise which would disturb the performance, or to interfere with the rights of others, are all properly regarded as acts of flagrant rudeness.

A gentleman accompanying a lady is under no obligation to give up his seat to another lady. His duty is solely to the lady whom he accompanies.

Persons attending a public performance, concert, lecture, opera or theatre, should be appreciative of the excellent parts of the performance, and express their appreciation and satisfaction by proper applause.

By all means remain in your seat till the close of the performance. The practice of leaving the hall while the performance is in progress, or while it is drawing to a close, is justly regarded as offensive.

Common politeness to the performers, a courteous regard for the rights of the audience, the common instincts of civility, all demand that this offense shall be avoided.



*CONDUCT AT PUBLIC EXHIBITS, FAIRS, PICTURE GALLERIES, ETC.*

A person can never afford to lay aside the deportment of the lady or the gentleman. Although you may be in a crowd where you are an absolute stranger, do not manifest disrespect for the crowd, and show that your courtesy and politeness is an acquirement for only occasional use, by unmannerly remarks and

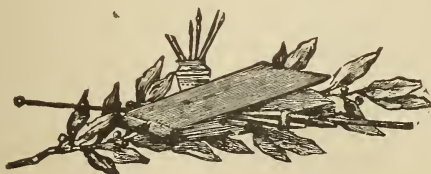


conduct. If you are at a fancy fair, make no comments upon articles unless you can praise ; if you can praise an article, do so ; if you do not wish to see, do not stand in the way of others ; do not ask the price of an article unless you wish to buy it, and then pay the price asked or let it alone. If you have a table at a charity fair, do not importune people to buy.

If you are visiting a picture gallery, or an artist's studio, do not meddle ; make no loud comments ; do not seek to show superior knowledge in matters of art by gratuitous criticism. If you are a connoisseur in art, you will seek modesty of expression ; while if you are not, you will only give publicity to your own ignorance.

You should not visit an artist's studio except by invitation or permission, and at an appointed time ; do nothing which would disturb the artist in his work. Make your visits short, and do not keep him waiting if you have an engagement to sit for a portrait.

In all your conduct do not manifest regard for self only, but be considerate of others, and you will never be regarded as rude or impolite.







## CHAPTER XV.

### ETIQUETTE OF CALLING.



THE call is one of the necessary inventions of polite society in thickly populated localities, as in cities and towns. In rural districts where the population is sparse, the call, especially the formal call, is almost, if not quite, unknown. The circle of acquaintances is small, visitors are comparatively few, and more time can be devoted to the entertainment of any one. Those who go to see a friend or neighbor usually go such a distance that to return almost immediately

would seem foolish. Hence, calls are here rightly supplanted by those longer stays called visits. But in towns and cities, where the circle of acquaintances is large, less time can be devoted to each. A system of strict formality comes into operation, and the social machinery is necessarily more complicated. Here one of the most useful devices is the system of calls, which differ from visits in being very brief and often quite formal.

Every one should, as far as possible, attend to his or her duties in this direction ; but professional and business men, who are constantly employed, can often find but little time even for formal calls, and less should be expected of them than from those who have leisure. Calls will vary from the extreme of pure ceremony to that of the most unreserved friendship, according to the affection and intimacy between the parties.

#### *FORMAL CALLS.*

The general formal call is a mere device for keeping up acquaintance. It must not be made less than once a year, more commonly it should be made twice, and even oftener if the circumstances warrant. Besides this, there are formal calls for special occasions, made whenever those occasions occur, as, after a party, for example.

#### *MORNING CALLS.*

By the term "morning call" is generally meant any call made in the daytime. In cases where a call is a mere matter of ceremony, the morning call is generally the most suitable. It should never be made early in the day. As a rule the afternoon is the most proper time. Avoid calling at or just before the time for dinner or lunch and do not call later than five P.M.

#### *EVENING CALLS.*

An evening call is usually less formal than a morning call, and supposes some degree of intimacy. It should not be made later than nine o'clock, nor prolonged after ten.

*CHOOSING A DAY.*

Some ladies appoint special days for receiving, which are announced by cards, and in calling upon them their regulation should be observed. Most persons who are well bred will endeavor to receive callers whenever they come. But those making calls should adapt themselves, so far as possible, to the convenience of their entertainers. In many localities common custom has settled upon some day of the week as most usual for calling, very often Saturday afternoon. It is well to observe any local custom of this kind.

*RISING TO WELCOME GUESTS.*

The lady of the house rises to welcome her guests. If other callers are present, the new arrivals must always address themselves first to the hostess.

*GIVING THE HAND.*

On receiving the callers the lady may offer them her hand, if she wishes to welcome them with some degree of warmth. Gentlemen must always wait for her to make the first advance in hand shaking.

*INTRODUCTIONS.*

Residents of the same town are not introduced unless it is known that an introduction would be agreeable to both parties. Strangers in the place are always introduced.

*CONVERSATION.*

The lady of the house should generally take the lead in the conversation, unless there are too many present for her to address herself to all. Then she

should speak with the different ones in turn, unless she sees them engaged with some one else. She may give special attention for a little while to the latest arrival, and to those who seem neglected by the others.

*SHOW NO PARTIALITY.*

A lady should show no partiality to any of her guests, unless great difference in age and rank would warrant it.

*EMPLOYMENT WHILE RECEIVING.*

While receiving callers a lady should lay aside her work, unless urged by her guests not to do so; in which case, she may pursue some light employment which does not demand too much attention.

*REFRESHMENTS.*

In cities it is not customary to offer refreshments to callers. In the country where people have fruit of their own production, it is common, and highly proper, to offer it to visitors.

*ENGAGED, OR "NOT AT HOME."*

When a lady does not wish to receive callers she instructs the servant to say that she is engaged, or "not at home," which may mean the same thing. If there is any one or more whom she makes an exception, she mentions the fact to the servant. If any visitor is once admitted into the house it is the duty of the lady to see the person. Accordingly, if a lady wishes to be "not at home" to anybody, she must be careful to inform the servant before the visitor arrives. But a well-bred lady ought to endeavor to receive whoever arrives, and



whenever, so far as she reasonably can. If calling, you should not hesitate to depart at once, when informed that the lady of the house is engaged. No matter how intimate you may be with her, to parley with the servant, and insist that she will certainly see *you*, is the height of ill manners.

*REGRETS FOR NOT AT HOME.*

When a gentleman has called and found a lady not at home, she should, at their next meeting, express her regrets. He should reciprocate her regrets, and not carelessly say that it made no special difference.

*KEEPING CALLERS WAITING.*

A lady is supposed to be dressed for receiving company at all suitable hours, and should not keep callers waiting while she arranges her toilet, nor for any other reason.

*USE OF VISITING CARDS.*

Callers should always be provided with cards. A gentleman should carry them loose in a convenient pocket; but a lady may use a card case. No matter how many members of the family you call upon, you send in but one card. Where servants are not kept, and you are met at the door by the lady herself, of course there is no use for a card. If you call upon a friend who has a visitor, send in but one card; but if they are not at home, leave a card for each.

*HAT, UMBRELLA, GLOVES AND OVERCOAT.*

In making a morning call a gentleman should take his hat and gloves with him into the parlor. If it becomes necessary to put them down, he may place

them upon the floor beside his chair, never upon a chair or table. He will keep on his overcoat, if he wears one, and leave his umbrella in the hall. In an evening call he may leave hat, gloves, overcoat and cane in the hall.



#### *WAITING IN THE PARLOR.*

While waiting in the parlor for the person on whom you have called, do not thump on an open piano, nor walk about the room examining pictures and other articles.

*TAKING A SEAT.*

A guest should take the seat indicated by the hostess. He will not seat himself upon a sofa beside her, nor upon a seat close by her, unless invited to do so.

*LENGTH OF CALL.*

A formal morning call should never be less than ten minutes, nor more than thirty minutes; usually it should be fifteen or twenty minutes in length. An evening call should not be over an hour.

*LOOKING AT WATCH.*

A gentleman will not look at his watch while making a call. If he does, he should apologize.

*LAYING ASIDE THE BONNET.*

Owing to the difficulty of rearranging most modern head-gear of women, ladies are not expected to remove their bonnets when making a brief call.

*LEAVE-TAKING.*

Choose a moment for your departure when there is a lull in the conversation, and when the hostess is not busy with new arrivals. Having started to go, do not be prevailed upon to stay longer. If there are other callers, bow to them collectively as you leave the room.

*ARRIVAL AND DEPARTURE OF OTHERS.*

On the arrival of other guests, a gentleman will rise and stand till they sit. It is not his duty to show them to seats, unless in his own house, or requested to

do so by the hostess. He will not offer his own seat if there are others available, unless it is a place of honor and another enters whom that place would become. A lady who is not in her own house does not rise on the arrival and departure of other guests, unless they are ladies to whom special respect is due on account of age or rank. A gentleman rises when ladies with whom he is conversing rise to depart.

#### *CONVERSATION WITHOUT INTRODUCTION.*

Callers at the house of a common acquaintance may converse freely without an introduction, though most gentlemen would prefer an introduction.

#### *FALLING AMONG STRANGERS.*

If, on making a call, you are shown into a room where all are strangers, at once announce your name and on whom you have called.

#### *CUTTING CALLS SHORT.*

When you find that you have called at a time that is not opportune, as at meal time, or when your friend is preparing to go out, it is best to cut your call short. But do not betray an undue sense of being an intruder; and, if your friend seems much disappointed, promise to call again soon.

#### *CALLING IN COMPANIES.*

Several persons may go together to call upon a common friend; but there should not be a crowd. Not more than two, or at most three, persons from the same family should go together.

*TAKING A FRIEND WITH YOU.*

A lady may, without previously obtaining permission, bring a stranger, either gentleman or lady, to call upon her friend. But a gentleman will bring no one with him unless he first ascertains that it will be agreeable to the person on whom the call is made. Having obtained such permission, to neglect to make the call would be exceedingly rude.

*TAKING CHILDREN AND PETS WITH YOU.*

Callers should never take children or pets with them, as they are apt to be very annoying to some people.

*CALLING ON FRIEND WHO HAS A VISITOR.*

When you hear that your friend has a visitor staying at her house, it is your duty to call on them.

*CALLING UPON AN INVALID.*

In calling upon a person confined by illness you should never offer to go to the sick room unless invited to do so. Make proper inquiries as to your friend's health and leave your card.

*LADY CALLING ON GENTLEMAN.*

A lady never calls upon a gentleman unless it be on business.

*CALLING UPON A PERSON AT LODGINGS.*

When calling upon a person who has lodgings at a hotel or private house, remain below and send up your card. Lodgers generally receive their company below;



but an intimate friend of the same sex may be received in the private chamber. But no amount of intimacy will justify bursting into a friend's chamber at the most outlandish hours, and perhaps without knocking, as is sometimes done.

#### *CALLS AFTER A PARTY.*

After a dinner or tea party at a friend's house you should call; within three days, if it was a first invitation, otherwise within a week. After a party or ball to which you have been invited, you should call within a week, whether you accepted the invitation or not.

#### *RETURN OF A FRIEND.*

When a friend who has been away for some time returns, you should call upon him or her without delay. If you have visited, or been invited to visit, a lady at her country seat, you should call upon her soon after her return to the city.

#### *THE FIRST CALL.*

Residents make the first call upon strangers. Among residents the elder makes the beginning, either by making the first call or sending the other an invitation to call. Such an invitation should be accepted without hesitation, unless there is very good reason for not doing so.

#### *RETURNING A FIRST CALL.*

Do not, at least without apologizing, put off returning a first call over a week, unless you wish to intimate that you do not care to keep up the acquaintance.

*CARDS AND CALLS OF STRANGERS.*

When a stranger arrives in the city he should send his card, with directions, to those whom he expects to call upon him. Otherwise his presence might remain for some time unknown. If a stranger of your own profession comes to the city, you should call upon him even though you do not know him.

*CALLS MADE BY CARD.*

Calls of pure ceremony are sometimes made by simply handing in a card.

*P. P. C. CALLS.*

When a person is about to go abroad and has not time or inclination to take leave of all his friends in person, he may send to each his card with the initials P. P. C. written upon it. These stand for the French phrase “*Pour Prendre Congé*”—for taking leave. Those who receive these cards should call upon him on his return.

*CALLS OF CONGRATULATION.*

After any auspicious or happy event has occurred in the family of your friend—as a birth, a marriage, or any good fortune—a call of congratulation is in order. Also if your friend has delivered a public oration, or been chosen to some office or position of honor, you should call and congratulate him. Calls of congratulation also follow when a betrothal has been formally announced to the friends and relatives.

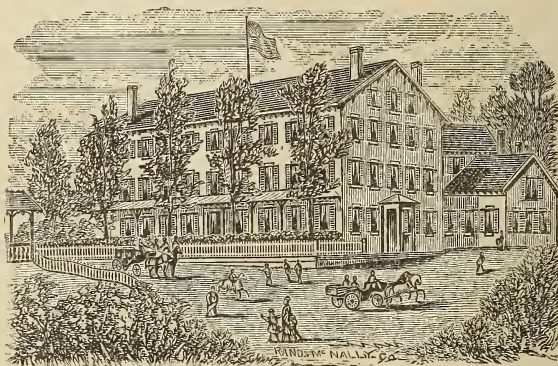
*VISITS OF CONDOLENCE.*

When there has been a death in the family, friends make visits of condolence. The time for these calls

is about a week after the funeral ; or, in case of a stranger, after the afflicted family have made their first appearance at church. The dress and conversation should be in harmony with the occasion.

#### *FRIENDLY CALLS.*

Calls of friendship will vary in length and points of formality according to the degree of intimacy, and so merge into visits. Where familiarity begins, strict formality is apt to end, and with it all stringent rules. But no one should presume, even on the ground of intimate friendship, to intrude at unseasonable hours, and stay so long as to make their friendship a bore.



#### *CALLS AT SUMMER RESORTS.*

At summer resorts those owning cottages call first upon those who rent. Otherwise they call upon one another in the order of their arrival, the first arrivals making the first calls.

*NEW YEAR CALLS.*

The agreeable custom of making New Year calls has become quite common. By this means gentlemen can keep up their acquaintance with ladies on whom they may perhaps call at no other time in the year.

Several ladies may unite to receive callers at some one place, though it is perhaps best that each should receive at her own house. Those expecting to receive callers usually announce the fact, through the newspapers, or otherwise. An announcement, with the mention of the place, is essential when a lady does not receive at home. Refreshments are in order, but need not be accepted unless the visitor feels so disposed.

Gentlemen call singly, by twos, or in small companies, on foot, or in carriage or sleigh. When they go in groups, they all call upon the lady friends of each, without previous permission. Introductions are customary; but an introduction does not warrant an acquaintance unless the lady chooses to make it such by inviting the stranger to call again, or afterward recognizing him in public. The time for calls begins at ten o'clock in the morning, and lasts till nine P. M. The calls are usually very brief, even as short as five minutes, but may be protracted to half an hour. Each gentleman sends in but one card; but if there is a card basket at the door, he leaves a card for each lady at the house.

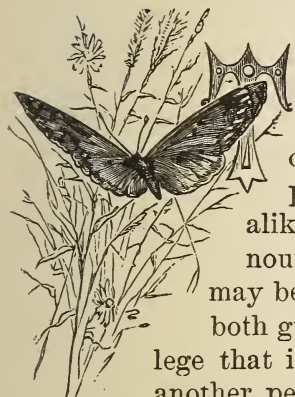




## CHAPTER XVI.

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### ETIQUETTE OF VISITING.



THE subject treated in this chapter is, visits of several days, or more, away from one's place of residence. What is said applies to ladies and gentlemen alike, though the masculine pronoun is generally used. Visiting may be a source of great pleasure to both guest and host; but it is a privilege that is also often abused. To make another person the servant of your gratification for days, and, perhaps, weeks, is no little thing. Agreeable visiting can only exist where there is some firm friendship, such as shall make your entertainment a pleasure rather than a serving.

#### *ACCEPTING INVITATIONS TO VISIT.*

General invitations to visit are often thrown out carelessly by people who wish to appear friendly. While it is always an error, if not a sin, to say what you do not mean, it is a still worse blunder to take such people at their word. Never accept a general "Come and see us sometime," unless your relations to the party inviting you are such that you could have

no room for doubting the propriety of the visit. To give an invitation real meaning, the date and length of the visit should be mentioned. But in many cases it would be a favor to let visitors select their own time.

#### *UNEXPECTED VISITS.*

Where a visitor has been granted the courtesy of choosing his own time, he ought certainly to let his friend know beforehand of his coming. Some people have a fancy for surprising their friends with unexpected visits. The unlooked-for return of a widow's long-lost son may be to her the more intensely joyous because unexpected; but the ordinary surprise of a person by the arrival of visitors is productive of very different feelings, and is far less romantic.

#### *LENGTH OF VISIT.*

The length of a visit will depend entirely upon circumstances; such as the relations of friendship existing between the parties, and the distance that the visitor has come. Two or three days, or a week, at most, should be sufficient, unless the visitor has very good grounds for a longer stay. Keep on the safe side, and make your visit shorter than your host desires rather than longer.

#### *ANNOUNCING LENGTH OF VISIT.*

A visitor should take occasion soon after his arrival to let his friend know how long he intends to remain, unless that information has been given previously. It is embarrassing for a person to ask a visitor how long he is going to stay, and yet it is important for the host to know this.

*CONFORM TO HABITS OF THE HOUSE.*

Visitors should conform carefully to the habits of the house, not being out walking at dinner time, nor in bed at breakfast time, and never keeping the family up after their hour for retiring. A guest must not show either by word or act that these hours do not suit him, but submit cheerfully.

*NOTICING UNPLEASANT MATTERS.*

A visitor should not appear to notice any unpleasant family affairs that fall under his observation. He should never comment upon them to strangers, nor to the host himself, unless his friend should first broach the subject. Also, if you do not find your friend in as high a state of prosperity as you had anticipated, do not take too evident notice of the fact. Your observations may be cruel as well as impolite.

*ACQUIESCE IN PLANS OF HOST.*

A visitor should, as far as possible, acquiesce in all plans proposed for his amusement or entertainment by the host.

*INVITATIONS TO VISITOR AND HOST.*

All invitations to either visitor or visited ought to include the other, and either should generally refuse to accept an invitation to him alone.

*LITTLE TROUBLE AS POSSIBLE.*

A visitor should always endeavor to give as little trouble as possible. At the same time he ought not to apologize for the trouble which his presence naturally requires.

*KEEP ROOM NEAT.*

If you are a visitor be careful to keep your room as neat as possible. Do not let garments lie scattered about promiscuously.

*HELPING THE HOSTESS.*

A lady visitor, where few or no servants are kept, would do well to make her own bed. If there are no servants she may also do other little helpful things for her hostess.

*LEAVING HOSTESS TO HERSELF.*

Guests must be careful not to demand too constant attention from their entertainers, especially in the morning when the hostess has duties of her own. But for a visitor to avoid the society of his friends and seek his own amusement for a large part of the time, is uncivil and selfish.

*TRUE HOSPITALITY.*

True hospitality consists in freely and cheerfully giving your visitor the best you have in the way of rooms, provisions, and other means of entertainment. Having done this, make no apologies because you have no better. Your general demeanor toward your guests will do more toward making them feel at home and enjoy their visit than any amount of grandeur and luxury. Devote as much time as you can to the amusement and society of your visitors, and let them feel, from your kindness and cheerfulness, that you enjoy their presence.

*URGING GUESTS TO STAY.*

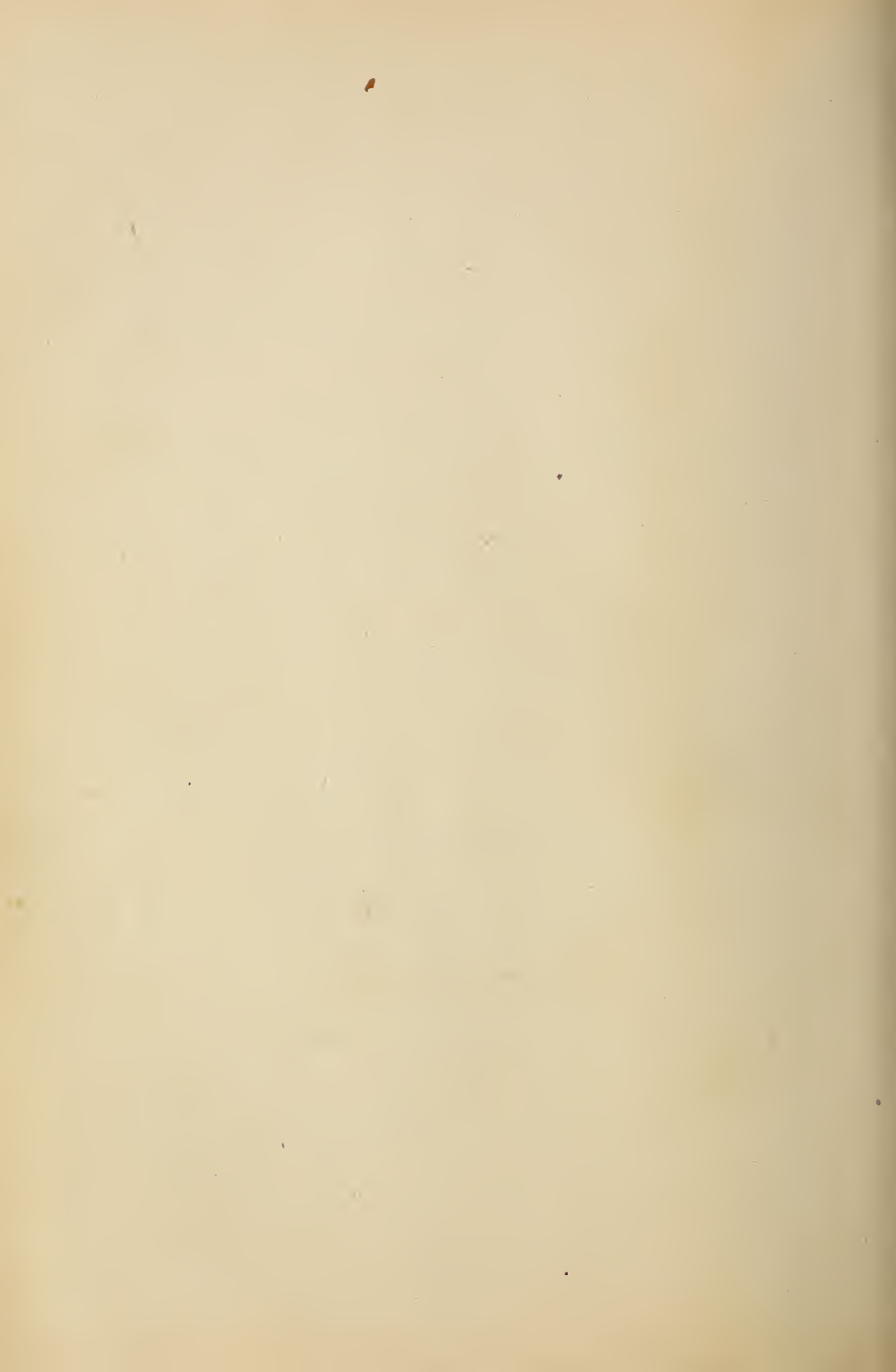
Kindly, and even urgently, invite your friend to stay as long as you wish ; but when a time has been fixed upon for his departure, do not try to break in upon his plans. Assist him in his departure, and ask him to visit you again.

*LEAVE-TAKING.*

On leaving, a guest should express the pleasure that his visit has afforded him. On reaching home he will write and inform the family whom he visited of his safe arrival, and renew his expressions of pleasure.







## CHAPTER XVII.

### RECEPTIONS, PARTIES AND BALLS.



**A**FTERNOON parties are held from four to seven o'clock in the afternoon. They are called "Morning Receptions." A sufficient number for a quadrille sometimes remain after most of the company have left.

#### *DRESS.*

For gentlemen, morning dress is worn; no white neckties and dress should be seen. A lady should not wear low-neck dresses nor short sleeves, but should be dressed in demi-toilet, with or without bonnet. Her dress may be of material to suit the taste of the wearer, and the season of the year. She should reserve elegant jewelry and laces for evening parties.

#### *REFRESHMENTS.*

Light refreshments, such as tea, coffee, frozen punch, cakes, ices and fruits, are served. After the light

refreshments, cold collations are served. Often the table is set and renewed from time to time with great varieties.

#### INVITATIONS.

Invitations to receptions should be very informal and simple. Not unfrequently the lady's card bears the simple inscription, "At Home Thursday, from four to seven." If "R. S. V. P." is on the corner of these invitations, an answer is expected, otherwise none is required. It is not essential to have cards. All who are invited, whether they attend or not, are expected to call upon the host and hostess, as soon after the reception as possible.

#### MODEL OF INVITATION.

*Mrs. and Mrs. E. W. Brown.*

*Wednesday, Nov. 6th.*

*From four till eight o'clock.*

*350 East Walnut Street.*

#### MUSICAL MATINEES.

A matinee musicale is similar to a reception, but is a more difficult entertainment. To make such an entertainment a success, it is essential to secure those persons who possess vocal and instrumental talent. A programme should be arranged, assigning to each, in order, his or her part. The exercise should commence with a piece of instrumental music, followed by solos, duets, quartettes, octets, etc., with instru-

mental music interspersed, in not too great proportions. During the performance of instrumental as well as vocal music, it is the duty of the hostess to keep silence among her guests. If any one is forgetful of his manners on such an occasion, she should be a pleasant reminder of what is polite. A lady's escort should accompany her to the piano; turn the leaves of music, and, after she is through, return with her to her seat.

The hostess should express gratification to all for the part they take in the entertainment.

At a musical matinee the dress is the same as at a reception, only bonnets are more generally dispensed with. Those who have taken part in the music often remain for a hot supper. They have earned it, and it is no more than they deserve.

#### *COUNTRY PARTIES.*

Morning and afternoon parties in the country, or at watering places, are more informal than in cities. The hostess introduces such of her guests as she thinks most likely to be mutually agreeable. To make such parties successful, music, or some amusement, is essential.

#### *SUNDAY HOSPITALITIES.*

Hospitalities on Sunday are not in good taste. It is a day of rest rather than a day for entertaining, and waiting upon guests.

#### *FIVE O'CLOCK TEA, COFFEE AND KETTLE-DRUMS.*

Five o'clock tea, coffee and kettle-drums have recently been introduced into this country from England.

Invitations for these are usually issued on the lady's visiting card, with the following words written in the left hand corner :

## PARTY INVITATIONS.

*Dr. and Mrs. Rose request the pleasure of  
your company, on Thursday evening, Nov. 24,  
from eight to twelve o'clock. 304 East  
Street, Boston.*

*R. S. W. P.*

*Mr. and Mrs. L. B. Gray's compliments  
for Tuesday evening, Oct. 2, at eight o'clock.  
Maple Grove.*

*Carriages enter the north gate.*

*Send answer to 940 Fourth Street.*

*Five o'clock Tea.*

*Thursday, Nov. 2.*

Or, if for a kettle-drum :

*Kettle-drum.*

*Thursday, Nov. 2.*



If "R. S. V. P." is not on the card no answers are expected. It is optional with those who attend to leave cards. All who are invited are expected to call afterward.

The hostess receives her guests standing, aided by other members of her family, or intimate friends.

For a kettle-drum there is usually a crowd, and yet but few remain over half an hour—the conventional time allotted—unless they are detained by music, or some entertaining conversation.

A table set in the dinning-room is supplied with tea, coffee, chocolate, sandwiches, buns and cakes, which constitute all that is offered to the guests.

There is less formality at a kettle-drum than at a larger day reception. The time is spent in conversation with friends, in listening to music, or such entertainment as has been provided.

Ladies wear the demi-toilet, with or without bonnets. Gentlemen wear the usual morning dress.

At five o'clock tea (or coffee) the equipage is on a side table, together with plates of thin sandwiches, and of cakes. The pouring of the tea and passing of refreshments are usually done by some members of the family, or friends, without the aid of servants, when the number assembled is small; for, as a rule, the people who frequent these social gatherings care more for social intercourse than for eating and drinking.

#### *MORE FORMAL ENTERTAINMENTS.*

Evening parties and balls are much more formal than the entertainments that have been mentioned. These require evening dress. Lately evening dress is almost as much worn at grand dinners as at balls and

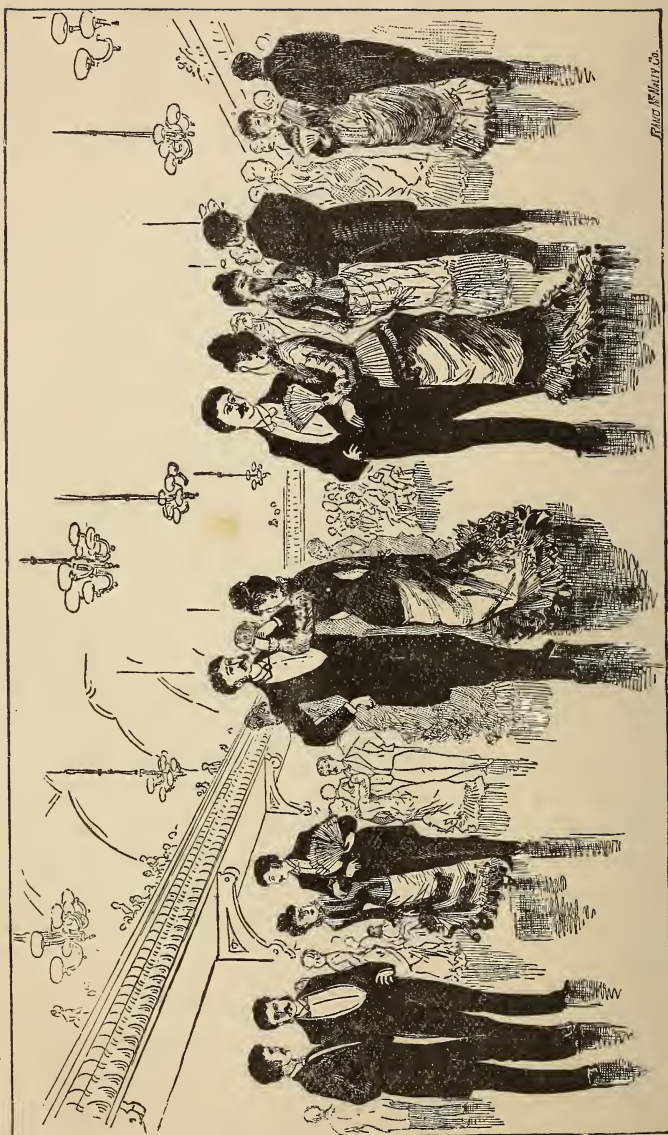


Photo. Henry Co.

evening parties, only the material is not so showy. Invitations to evening parties are sent from a week to two weeks in advance, and they should be immediately answered.

#### BALLS.

In order to make a ball successful there must be good music and plenty of people to dance.

#### A MODEL INVITATION TO A BALL.

*The pleasure of your company is requested  
at a*

*Hop,*

*On Wednesday Evening, January 4, 1882,  
at 9 o'clock.*

*Grand Hotel.*

#### PREPARATIONS FOR A BALL.

Dressing rooms should be provided for the ladies and gentlemen, with servants to each. There should be cards with the names of the invited guests upon them, or checks with duplicates to be given to the guests ready to pin upon the wraps of each one. A complete set of toilet articles should be supplied for each dressing-room. If it is possible, the house should be elaborately decorated with flowers.

*THE MUSIC.*

Four musicians are enough for a "dance." If the dancing-room is small, the flageolet is preferable to the horn, since it is less noisy. The piano and the violin form the mainstay of the band. When the rooms are large enough a large band may be employed.

*THE DANCES.*

The dances should be arranged beforehand, and, for large halls, programmes are printed with a list of the dances. A ball usually opens with a waltz, followed by a quadrille, and these are succeeded by galops, lancers, polkas, quadrilles and waltzes, in turn.

*INTRODUCTIONS AT A BALL.*

When gentlemen are introduced to ladies at a ball for the purpose of dancing, upon meeting afterward, they should wait to be recognized before speaking; but they are at liberty to recall themselves by lifting their hats in passing. An introduction for dancing does not constitute a speaking acquaintanceship.

Upon meeting, it is as much the gentleman's place to bow as it is the lady's. The one who recognizes first should be the first to show that recognition. Introductions take place in a ball-room in order to provide ladies with partners, or between persons residing in different cities. In all other cases, permission is asked before giving introductions. But where a hostess is sufficiently discriminating in the selection of her guests, the friends assembled in her parlors are to a certain extent made known to one another, and may converse without introductions.

*RECEIVING GUESTS.*

It is not now the custom for the host and hostess to receive together. The receiving devolves upon the hostess, but it is the duty of the host to remain in the room until all the guests have arrived, so that he may be found when sought for. The same duty devolves upon the sons, who must share their attentions with all during the evening. The daughters and sons will look after partners for the ladies who wish to dance, and they must see that no one is neglected before they dance themselves.

*AN AFTER-CALL.*

An after-call is due the lady of the house at which you were entertained, and should be made as soon as possible, within two weeks at the farthest. If it is impossible to make a call, send your card, or leave it at the door. It is customary for a lady who has no weekly reception day, in sending invitations to a ball, to inclose her card in each invitation for one or more receptions, in order that the after-calls due her may be made on that day.

*SUPPER.*

Generally the supper-room at a ball is thrown open at twelve o'clock. The table is made elegant by beautiful china, cut glass, and a variety of flowers. The hot dishes are oysters, stewed, fried, broiled and scalloped; chicken, game, etc.; and the cold dishes are boned turkey, chicken salad, raw oysters and lobster salad. When supper is announced, the host leads the way with the lady to whom he wishes to show special attention. The hostess remains until the last with the



gentleman who takes her to supper, unless some distinguished guest is present, with whom she leads the way. No gentleman should go into the supper-room alone unless he has seen every lady enter before him. If ladies are left alone unattended, gentlemen, although strangers, may offer their services in waiting upon them.

#### *THE NUMBER TO INVITE.*

Persons giving balls should take care not to invite more than their rooms will accommodate. People who do not dance do not expect to be invited to a ball or dancing party.

#### *DUTIES OF GUESTS.*

Rules for accepting or declining invitations to balls are the same as those given for "Dinner Parties." Every lady who attends a ball should make her toilet as neat and complete as possible. The gentlemen should wear evening dress. Every guest should arrive as early as possible after the hour named. The guests should do all in their power to aid in the entertainment of all present, and no one should decline to be introduced to such guests as the hostess requests. A gentleman is not compelled to remain longer with a lady than he desires. By moving around from one to another an opportunity is given to circulate freely, and this custom contributes to the enjoyment of all.

No person should remain beside the hostess while she is receiving her friends, except members of the family and friends that she has designated to assist her.

All guests entering should pass in to make room for others.

*SUGGESTIONS FOR GENTLEMEN.*

A gentleman should always walk around a lady's train and never attempt to step over it. If by accident he should tread upon her dress, he should beg her pardon, and if by greater awkwardness he should tear it, he must offer to escort her to the dressing-room so that it may be repaired. If in the ball-room a lady asks any favor of a gentleman, such as to inquire if her carriage is in waiting, he should under no circumstances refuse her request. It is the gentleman's duty to ask the daughters of the family to dance, and if the ball has been given for a lady who dances, he should include her in his attention. A well-bred gentleman will look after those who are unsought and neglected in the dance.

When gentlemen are unacquainted with all the members of the family, their first duty, after speaking to their host and hostess, is to ask some friend to introduce them to those members whom they do not know.

*DUTIES OF AN ESCORT.*

The gentleman should call for the lady whom he is to escort, go with her to the ball, escort her to the door of the dressing-room, return to join her there when she is ready to go to the reception-room, upon reaching it proceed to the hostess, engage her company for the first dance, and escort her to supper when she is ready to go. He must watch and see that she has a partner for dancing through the entire evening.

Upon reaching home, if the lady invites him in, he should decline. It is his duty to call in two days.

*RULES FOR THE BALL-ROOM.*

A man who knows how to dance, and refuses to do so, should absent himself from a ball.

Noisy talking and boisterous laughter in a ball-room are contrary to the rules of etiquette.

Upon leaving a small dance, or party, it is good manners to wish the lady of the house a "good night," but at a large ball it is not expected. At a party there *may be* dancing, but at a ball there *must be*.

Those who were invited and not able to be present, must present their regrets the first time they meet the hostess, and express an appreciation of their invitation.

In dancing a round dance, a gentleman should never place a lady's hand at his back, on his hip, or in the air, but gracefully by his side.

In a ball-room never forget nor confuse your engagements. If such should occur, an apology, of course, must be offered and pleasantly accepted.

In a quadrille it is not essential for a gentleman to bow to his lady, but he may offer her his arm and give her a seat.

Always wear white gloves in a ball-room; very light shades are admissible.

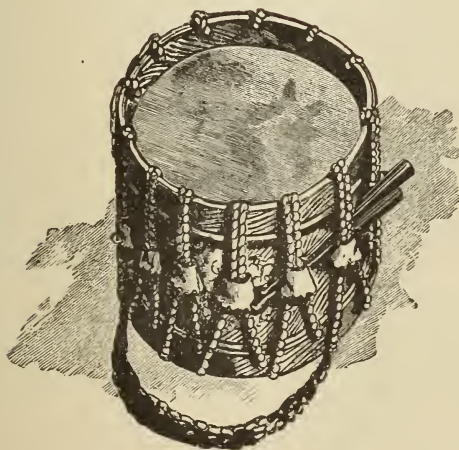
Usually a married couple do not dance together in society, but it is a sign of unusual attention for a husband to dance with his wife, and he may do so if he wishes.

Great care should be taken by a lady in refusing to dance with a gentleman. After refusing, she should not accept another invitation for the same dance.

Gentlemen should put on their hats and overcoats before going to the carriage with the ladies.

Upon the evening of the ball, if the weather is inclement, a covering of canvas should be placed for the protection of the guests in going from their carriages to the door. A carpet should also be spread from the house to the carriage steps.

Partners should be engaged before the music begins. At a private dance, a lady can not conveniently refuse to dance with a gentleman who invites her, unless she has a previous engagement. If she is weary, and feels that she can not dance, he should remain with her while the dance proceeds.







## CHAPTER XVIII.

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### DINNERS.

O shine at the dinner table requires much conversant practice with polite life.

Persons invited to a dinner party should be of the same standing in society. They need not be acquaintances, yet they

should be such as move in the same class or circles. Great care should be taken to invite those who are agreeable to each other. Good talkers and good listeners are equally invaluable at a dinner. Among your guests always have one or more musicians. This will add greatly to the entertainment of your friends before and after dinner.

### *INVITATIONS TO DINNER PARTIES.*

Invitations to dinner parties should be sent and answered by a messenger, except when distance is such as to make it inconvenient; in such case to send by mail is admissible. Invitations should be issued from two to ten days in advance, in the name of the gentleman and lady of the house. They should be answered

without delay, as it is essential that the host and hostess should know who are to be their guests.

After the invitation is accepted, the engagement should not be lightly broken, for the non-arrival of expected guests produces confusion and disappointment.

Gentlemen can not be invited without their wives, unless it is a dinner given especially for gentlemen and no ladies are invited. Ladies should not be invited without their husbands, when other ladies are invited with their husbands. Three out of one family are enough to be invited, unless it is a large dinner party.

The paper used for issuing invitations upon, should be small note paper, or cards, with envelopes to match.

FORM OF AN INVITATION TO DINNER.

*Mrs. and Mrs. Moss request the pleasure of Mrs. and Mrs. Meiers' company at dinner on Wednesday, Nov. 16, at 5 o'clock.*

An answer should be returned at once, so that, if you do not accept, the hostess may make necessary changes in the arrangements.

FORM OF AN ACCEPTANCE TO DINNER.

*Mrs. and Mrs. Meiers have much pleasure in accepting Mrs. and Mrs. Moss' invitation for November 16.*

## INVITATION DECLINED.

*Mr. and Mrs. Miers regret that the illness of their child (or whatever the cause may be) prevents them from having the pleasure of accepting Mr. and Mrs. Moss' invitation to dinner Nov. 16th.*

Or,

*Mr. and Mrs. Miers regret exceedingly that owing to (whatever the preventing cause may be) they can not have the pleasure of dining with Mr. and Mrs. Moss on Wednesday, Nov. 16.*

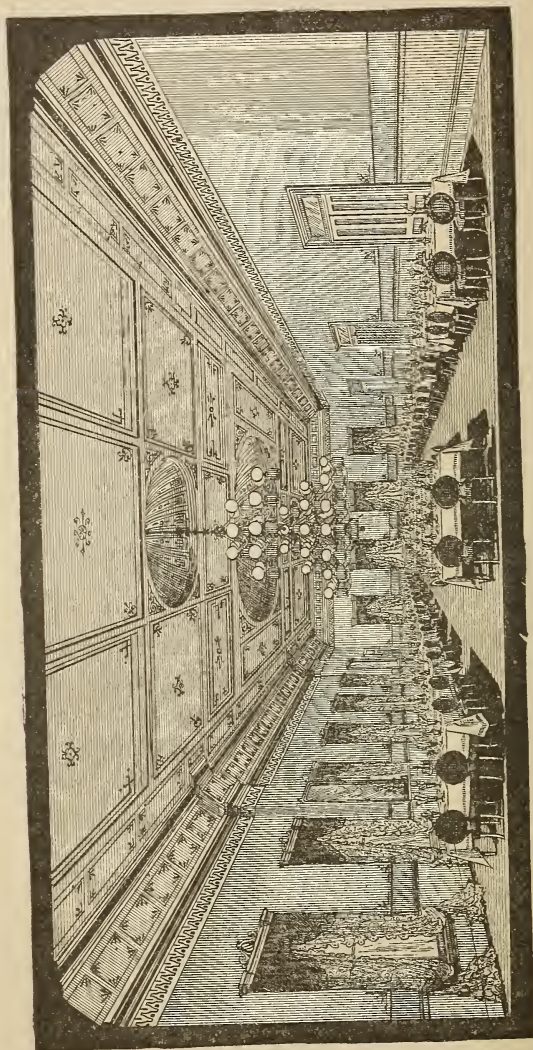
The cause for declining should always be stated, so that there may be no occasion for misunderstanding.

If it should become necessary to break an engagement made for dinner, a note must be sent at once to the host and hostess, so that they may supply your place if possible.

## TIME.

In cities, the hour selected for a dinner is after business hours, or from five to eight o'clock. It may be an hour or two earlier in the country or in villages.

It is obligatory upon you to be punctual at the hour mentioned. You are in the way if you go too early; and you annoy the hostess and guests if you are too



late. A hostess is not required to wait longer than fifteen minutes for a tardy guest.

#### *ENTERTAINMENT.*

The success of a dinner is readily judged by the manner in which conversation has been sustained. If a stream of talk has been kept up, it shows that the guests have been entertained; but if, on the contrary, the conversation has been dull and flagging, it shows that the entertainment has been to a certain extent a failure.

No one should monopolize the conversation, but all should take some part. It is due your host and hostess that you do all in your power to enjoy yourself and assist in entertaining others.

#### *SETTING THE TABLE.*

The table-cloth and napkins must be spotless. Beautiful china, glistening or finely engraved glass and polished plate are considered essential to a fine dinner.

A centre-piece of flowers is a pretty ornament. A handsome vase filled with growing plants in bloom adds greatly to the appearance of the table. The flowers must be of delicate odors. A variety of fruit tastefully arranged with green leaves and bright confectionery is always attractive. It is a pretty custom to place a little bouquet by the side of each lady's plate, and to fold a bunch of flowers in the napkin of each gentleman, to be attached to the left lapel of the coat as soon as seats are taken at the table. Napkins, which should never be starched, are folded and laid upon the plates, with a small piece of bread or roll



placed on the top. The dessert is placed on the table amidst the flowers and ferns. A small salt-cellar should be placed by each plate, also a small butter plate. The name of each guest, written upon a card and placed one on each plate, marks the seat assigned.

#### *NUMBER TO INVITE.*

There should not be less than six nor more than fourteen at a dinner. The host or hostess will then be able to designate to each gentleman the lady whom he is to conduct to the table; but when the number exceeds this limit, it is a good plan to have the name of each couple written upon a card and enclosed in an addressed envelope, ready to be handed to the gentleman by the servant before entering the drawing-room, or left on a tray that the guests may select those which bear their names. If a gentleman finds upon his card the name of a lady with whom he is unacquainted, he requests the host to present him immediately after he has spoken with the hostess; also to any member of the family with whom he is not acquainted.

All the guests should secure introductions to the one for whom the dinner is given.

#### *GOING OUT TO DINNER.*

When dinner is announced, the host offers his right arm to the lady he is to escort to the table. The others follow, arm-in-arm, the hostess being the last to leave the drawing-room. Age should take precedence in proceeding from the drawing-room to the dining-room, the younger falling back until the elder have advanced. The host escorts the eldest lady or the greatest stranger, or, if there be a bride present, prece-

dence is given to her, unless the dinner is given for another person, in which case he escorts the latter.

The hostess is escorted either by the greatest stranger, or by some gentleman whom she wishes to place in the seat of honor which is at her right.

The host places, at his right, the lady whom he escorts.

The seats of the host and hostess may be in the middle, at opposite sides of the table, or at opposite ends. Husbands should not escort their wives nor brothers their sisters, as this partakes of the nature of a family gathering. All guests stand until the hostess is seated. Once seated, the rest is simple routine.

Ease of manner of the host and hostess, and quiet and systematic movements on the part of attendants, are indispensable. The servants commence in passing the dishes, one upon the right of the host and one upon the right of the hostess. Thin-soled shoes should be worn by servants, that their steps may be noiseless; and if they use napkins in serving, (as is the English style), instead of gloves, their hands and nails should be faultlessly clean.

A good servant avoids breathing hard, coughing, or treading on a lady's dress; places knives, forks, glasses, spoons and plates noiselessly, and never drops anything. Awkwardness is never seen in a good servant. It is good taste for a servant not to wear gloves, but to use a damask napkin, with one corner wrapped around the thumb, so that his bare hand will not touch the plates and dishes.

The attendant places each dish in succession before the host and hostess (the soup, salad and dessert only being served by the hostess) with the pile of plates.

Each plate is supplied, taken by the attendant on a small salver, and set before the guest from the left. Any second dish which belongs to the course is presented at the left of the guest, who helps himself. As a rule, the lady at the right of the host or the oldest lady should be served first. As soon as any one is done, his plate is promptly removed, and when all are done, the next course is served in the same way. All crumbs should be brushed from the cloth before the dessert is brought on.

The finger bowls which are brought in on the napkin on the dessert plate, and set off to the left of the plate, are used by dipping the fingers in lightly and drying them on the napkin. They should be half full of warm water with a bit of lemon floating in it.

When all have finished dessert, the hostess gives the signal that dinner is ended by pushing back her chair, and the ladies repair to the drawing-room, the oldest leading, the youngest following last, and the gentlemen repairing to the library or smoking-room. In about half an hour tea is served in the drawing-room, with a cake basket of crackers or little cakes. The gentlemen join the ladies, and after a little chat over their cups, all are at liberty to leave.

In preparing a dinner, a hostess should remember that too great a variety of dishes is a coarse display. A small variety cooked to a nicety, and served with grace, makes the most charming dinner. A sensible bill of fare is—soup, fish, with one vegetable, a roast, with one or two vegetables, and a salad and cheese, and a dessert. The carver should serve meat as he cuts it; so far as possible he should not fill the platter with hacked fragments. It is ill bred to help too abun-

dantly, or to flood food with gravies, which are disliked by many. Serve the plate neatly.

Water should be poured at the right hand ; everything else is served at the left. The hostess should continue eating until all guests have finished. Jellies and sauces are helped on the dinner plate, and not on side dishes. If there are two dishes of dessert, the host may serve the most substantial one. Fruit is served after puddings and pies, and coffee last. In winter, plates should be made warm before being brought to the table.

The latest and most satisfactory plan for serving dinners, is the dinner *à la Russe* (the Russian style), all the food being placed upon a side table, and servants doing the carving and waiting. This style gives an opportunity for more profuse ornamentation of the table, which, as the meal progresses, does not become encumbered with partially empty dishes and plates.

At a fashionable dinner soup is the first course. All should accept it, even if it is a kind that they do not like, and know that they will not touch it. It is better to make a pretense of eating it, than to compel the servants to help you to the second course before the rest. Soup should never be called for a second time. Take it noiselessly from the side of your spoon, and never tilt your soup plate for the last spoonful.

After soup comes fish, which must be eaten with a fork in the right hand and a piece of bread in the left, unless you are provided with fish knives. If you wish, you may decline fish, but it must not be called for a second time.

The side dishes, which come after the soup and fish, must be eaten with the fork. The knife is used only

for cutting meats and anything too hard for a fork. Never convey food to the mouth with the knife.

Remove the knife and fork from your plate as soon as they are set before you, as the serving of an entire course is delayed by neglecting to do so.

Never be greedy at the table. Do not hesitate about taking anything that is passed to you. Never take up one piece and lay it down in favor of another. Never break a biscuit and leave the piece on the plate, for this compels your friend to take a small piece when he may wish a whole one.

Never allow the servant to fill your glass with wine that you do not wish to drink. If it is placed by your plate without your being asked to accept it, let it remain without touching it or saying a word about it. Act as though you did not see it.

By some, a dinner party is not regarded as complete unless wine is served. People should be careful as to serving wines at all. You can not know what harm you may do your guests by placing wine before them. You may create in your friend an appetite for strong drink ; you may renew a passion long controlled.

This is an age of temperance reform. Mrs. Hayes, one of the ladies of the White House, banished wines and liquors from her table, and such an example may be followed by leading American households, regardless of former customs.

#### *RULES FOR EATING.*

Eat cheese with a fork and not with a knife.

Ask a servant in a low tone for what you want.

Eat and drink noiselessly. While eating keep the mouth closed.



Break your bread ; do not cut it.

Eat fruit with silver knives and forks.

If you prefer, take up asparagus with the fingers.

Olives and artichokes are always so eaten.

If a course is set before you that you do not wish, do not touch it.

Never handle glass or silver near you unnecessarily, and do not play with your food.

It is not your business to reprove the waiter for improper conduct ; that belongs to the host.

A gentleman must help the lady whom he has escorted to the table, to all that she wishes ; but it is improper for him to offer to help other ladies who have escorts.

If the guests pass the dishes over to another, always help yourself before handing to the next.

Remove bones from fish before putting into the mouth. If a bone should get into the mouth, cover your lips with a napkin and remove it. Cherry stones or anything which you do not wish to swallow should be removed from the mouth as quietly as possible, and placed upon the side of your plate.

Use a napkin only for your mouth. Never use it for your nose, face or forehead.

Eat pudding with a fork or spoon.

Eat pastry with a fork.

Keep your hand off from the table, and do not play with your fingers.

Fruit should be peeled with a knife, and cut or broken. Never bite fruit.

It is very rude to pick your teeth at the table. If it becomes necessary to do so, hold your napkin over your mouth.

If you are requested to express a preference for a particular portion of a fowl, answer promptly, that no time may be lost in waiting upon you.

A hostess should never apologize for anything on her table, neither should she speak with pride in reference to any particular dish. She should remain silent, and allow her friends to praise her dinner or not, as they see fit. Do not urge your guests to eat against their wishes.

The conversation at the table should not be monopolized by one or two. All conversation should be general as far as possible. You may talk in a low tone to those near you, if you are at a large dinner party.

Self-possession is demanded on the part of the hostess, that she may perform her duties agreeably. She must put all her guests at their ease, and pay strict attention to the requirements of all around her. She must not be disturbed by an accident nor embarrassed by any disappointment. Should her valuable glass or china be broken before her eyes she must take no notice of it.

The host must be equally self-possessed. His temper should be such as can not be easily ruffled. He should direct conversation rather than sustain it himself.

The hostess will commit a rudeness to those who have arrived punctually, if she awaits dinner for tardy guests more than the fifteen minutes which custom prescribes.

Another plan for retiring from the table, a little different from the one already mentioned, is, when the hostess sees that all have finished, she looks at the lady who is sitting at the right of the host, and the

company arise, and withdraw in the order they are seated, without precedence. Upon entering the drawing-room the guests should intermingle in a social manner from one to three hours after dinner, when they are at liberty to take their leave of the host and hostess.

Accepting hospitality is a sign of good will, and, if guests partake of hospitality only to gossip about and abuse their host and hostess, they injure themselves by doing so.

Whether you accept an invitation to a dinner party or not, you should call soon after.

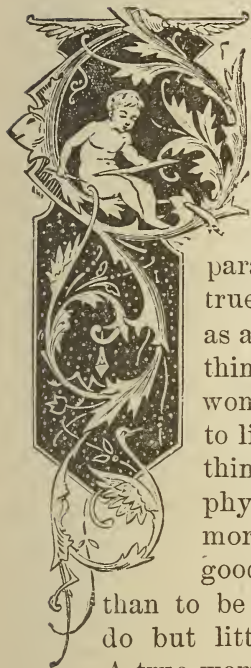
True hospitality neither expects nor desires any return, but those who are in the habit of giving dinner parties should return the invitation before another is extended to them. Debts of hospitality should be paid if persons have the means to do so. If they have not the means, it is not expected of them. Some do not accept invitations because they feel that they can not return the hospitality in such magnificent style. This is unnecessary. A costly and expensive repast is not always the most agreeable, but it is the friendly feeling shown. Sometimes the least expensive dinners are the most enjoyable. And persons who are not able to prepare an elegant table can do great good socially by an economical repast.





## CHAPTER XIX.

### HIGHER CULTURE OF WOMEN.



HERE is no admiration greater than that which is accorded a true woman. How scarce such specimens of creation are in our land! Too seldom do we see a woman with a high, noble, Christian character. The number of true women is comparatively few. "To be a woman in the truest and highest sense of the word," as a writer has said, "is to be the best thing beneath the skies." To be a woman is something more than merely to live eighteen or twenty years; something more than merely to grow to the physical stature of women; something more than to wear flounces, exhibit dry goods, sport jewelry; something more than to be a belle. All these qualifications do but little toward making a true woman.

A true woman exists independent of outward adornments. It is not wealth, or beauty of person, or station, or power of mind, or literary attainments, or variety and riches of outward accomplishments, that make the woman. These often adorn woman-





hood, but they should never be mistaken for the thing they adorn. This is the great error of womankind. These take the shadow for the substance—the glitter for the gold—the heraldry and trappings of the world for the priceless essence of womanly worth which exists within the mind.

Woman has been regarded almost by the whole world as a mere ornament. Hence woman is too often a vile, idle, useless thing. No one can look at woman's present estate without feeling that she has many long steps yet to take before she will attain to her true position, her full womanhood. Men hold that wisdom is for them. They alone may draw from the deep wells of knowledge. Why do they think this? It is for the want of an enlightened view on the part of both sexes. Men as well as women have failed to comprehend the true idea of womanhood. Both have been satisfied with too little in women. They have borne with the narrowness of woman's culture, and the aimlessness of her life, believing it all right. It is a fact, a glaring, solemn, humiliating fact, that woman is not what the Creator designed her to be. Her influence is not what it ought to be. She is weak, thoughtless, heartless, compared with what she ought to be. It has long been a hollow compliment which man has paid to woman, to tell her that she rules the world. But no man believes it when he says it. Every woman should spurn the compliment as the plainest flattery.

If the young women of the present day possessed a sufficient force of character, their influence would be greater. They have not sufficient resolution and energy of purpose. Their moral wills are not resolute. Their influence is not armed with executive power.

Their goodness is not felt as an earnest force of benevolent purpose. Their opinions are not wise and thoughtful. In no particular do our young women make impressions of strong moral force. The great deficiency of young women is a lack of power. They do not make themselves felt. They need more force of character. Women must have strength of will to do and to dare. They must dare to be and do that which is right; dare to face false customs; dare to frown on fashion; dare to resist oppression; dare to assert their own right; dare to be persecuted for righteousness' sake; dare to do their own thinking and acting; dare to be above the silly pride, the foolish whims and trifling nonsense that enslave little minds. What was once regarded as a sufficient character for a woman is not enough now. Women are advancing, as well as science, mechanics and men. Once it was thought education enough if a woman could read and write a little. The time is not far distant when she must be educated as well as a man.

Women must be pure, that is, they must possess that virtue which wins laurels in the face of temptation; which is backed by a mighty force of moral principle; which frowns on evil with rebuking authority; which claims as its right such purity in its associations. There is a virtue which commands respect, which awes by its dignity and strength; a virtue that knows why it hates evil, why it loves right, why it cleaves to principle as to life; a virtue which gives a sublime grandeur to the soul in which it dwells and the life it inspires. This is the virtue that belongs to womanhood; it is the purity every young woman should possess. It is not enough to have an easy kind



of virtue, which more than half courts temptation; which is pure more from the fear of society's rebuke than a love of right. They would not have a drunkard for a husband, but they would drink a glass of wine with a fast young man. They would not use profane language, yet they love the society of men whom they know are profane out of their presence. They would not wish to be considered dishonest, but they use deceitful words, and countenance the society of men known as deceivers. They would not be irreligious, but they smile upon the most irreligious and even immoral men, and show that they love to be wooed by them. This is the virtue of too many women, a virtue scarcely worth the name—really no virtue at all—a hypocritical, hollow pretension to virtue as unwomanly as it is disgraceful. This is not the virtue of true womanhood.

Not only is a pure character, not only is chastity of thought and feeling needed, but a character of energy. Life is a work. Woman has a mission—a work to engage in. This work requires that she shall possess energy as well as purity. Active duty presses upon her. This relates to a livelihood—to the practical work of pushing her way through life. It is degrading to accept of all life's necessities at the hand of charity. No woman possessed of a genuine womanly character will do it. She must be independent. She must not only have a good character, but an ability to do something for herself and others. Character would be of little avail if she were a shiftless, useless do-nothing in relation to all the great activities of life, by which we secure the necessities and comforts of our existence. It is through useful industry and labor

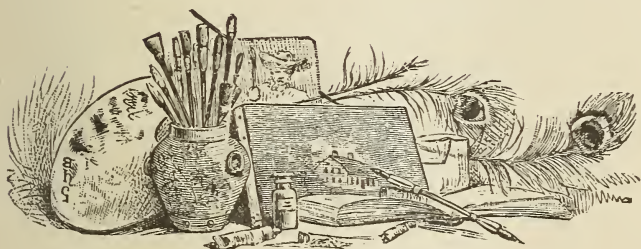




that the rarest beauties and forces shine. Improve every moment. Characters must have some way to embody themselves in an outward form to be of service to the world. The best way is in devotion to some useful calling or profession by which our powers may be called upon for their best efforts in a direction that shall promise a full reward for ourselves and a good surplus for our fellow men. Women must have employment. Employment is the instrumentality, in making woman. No woman of health and sound mind should allow herself to be or feel dependent on anybody for her living. Thousands of women have no employment, and live through life in a state of abject dependence. What are they—what can they be, under such circumstances? They are nothing else than burdens to their fellow men. A woman can no more be a true woman than a man can be a true man, without employment and self-reliance. How can a woman who spends a listless, trifling life possess weight of character and force of mind and mental worth? How can she answer with honor to herself when she is called upon to do anything? Our homes are full of necessary and useful employment; girls must engage in it with zeal. Useful employment is the primary means of developing a true womanhood. Life is given that work may be done. We are here for a purpose. All young ladies should determine to do something for the honor and elevation of their sex. At least they should determine that they will possess and always wear about them, as their richest possession, a true womanhood. This is the most that they can do. Let them determine that for themselves they will do their own thinking; that they will form their own opin-

ions from their own investigations; that they will persist in holding the highest principles of womanly morality and the virtuous attainments which constitute true womanhood. When they have done this, let them call to their aid all the force of character they can command, to enable them to persist in being women of the true "stamp." Women have a great work to do. It is not enough that they should be what their mothers were. They must be more, since their advantages are superior. The demands of the country call on women for a higher order of character and life. The ladies of to-day must heed the call. They must emancipate themselves from the fetters of custom and fashion, and come up, a glorious company, to the possession of vigorous, virtuous, noble womanhood—womanhood that shall shed new light upon the world and point the way to a divine life. Girlhood is the time to prepare for the great work of life. If girls would be women, they must begin before the years of maturity. If they would be wise, they must not fritter away their early life. Girlhood is a preparation for womanhood. It sends its life and character into womanhood. Girls are able to fit themselves for high positions, and why should they stand listlessly by, and allow the men to advance and do everything. Young ladies should step forward and be leaders in the great work of life. They have a right to do so; it is their plain duty; and why are they thus standing back? Ladies may aspire to high positions, but unless they fit themselves for them they will never reach them. Form high, noble, Christian characters. Live upright lives, so that when you are called to give an account of your stewardship you may be able to answer with honor

to yourselves and to your God. One has rightly said :  
“A noble and influential woman is an honor to the country, and a pillar of civil and religious liberty. Every such woman is a central sun, radiating intellectual and moral light, diffusing strength and life to all about her.” Woman is the hope of the world.





## CHAPTER XX.

### COURTSHIP AND MARRIAGE.



**T**HAT period of life in which young people of either sex both pay and receive attentions is particularly deserving of consideration at this point. The matter of correct behavior on the part of young men toward young ladies, and the behavior of young ladies toward young men in return, should be regarded with more interest than is usually bestowed upon this subject.

#### *A GENTLEMAN'S CONDUCT TOWARD YOUNG LADIES.*

In this country none of the barriers exist between the sexes that are found in other countries. The utmost freedom in social intercourse and perfect liberty to associate and mingle freely in the same circle with the opposite sex, is granted without question. This is the life and joy of young American society. If such freedom is not abused, it may contribute greatly to the pleasure and refinement of both sexes. Gentlemen are at liberty to ask the company of young



ladies to church, balls, concerts, etc., to call upon them at their homes, to ride and drive with them, and in every way possible to make themselves agreeable to young ladies to whom their company is acceptable. They are, indeed, permitted to give and receive invitations *ad libitum*. This freedom, of course, presupposes that the young man is entirely disengaged, for as soon as he begins to devote himself to one young lady in preference to all others, the lady supposes, and has a right to suppose, that he means something more than mere pastime. She concludes that he intends it for an engagement without saying so. A gentleman who does not contemplate matrimony should not, therefore, be too exclusive in his attentions to any one lady. Self-control in this particular is especially important. Many a young man becomes, as he imagines, infatuated with a lady, and by the persistence with which he follows up the suit, makes others as well as the young lady think that he has serious intentions. Soon he wears out his interest in her and she is left, her affections shattered, so that other young men do not feel free to cultivate her acquaintance.

#### A LADY'S CONDUCT TOWARD GENTLEMEN.

If a young lady is not engaged she may receive calls from any unmarried gentleman she desires, and may accept invitations freely. She should exercise discretion, however, as to whom she favors in the acceptance of such invitations. A lady is allowed perfect liberty in this regard without giving affront. A young man of sense will thank a young lady for refusing to accept his invitations if he is not agreeable

to her. She should not allow special attentions to be bestowed upon her from one whose attentions she could not reciprocate. By violating this rule of propriety and common sense she not only does injury to the young man by encouraging his suit, but she injures her own prospects by driving away other young men, whose attentions she could reciprocate. A young lady can, in a modest and inoffensive way, indicate to a suitor that his suit is not acceptable, and she owes it to herself to do it if such be the case. It is the prerogative of the man to propose and of the woman to accept or reject, and a lady of taste and kind heart will exercise her prerogative before the man has made an open proposal. No well-bred lady will appear eager for the attentions of a gentleman, no matter how much she may admire him; nor, on the other hand, will she be so reserved as to altogether discourage him. Because a man shows considerable attention it does not follow that he is a lover. Under a mistaken idea of gallantry, young men often go too far in this respect. The young lady can always tell, however, what his motives are, and should treat him accordingly. Some young ladies think it smart to encourage a proposal and then refuse it. This is not a sign of good breeding; besides, her motives will soon become generally known, and she will be regarded as a "flirt."

#### *HASTY PROPOSALS.*

It is very unwise, not to say presumptuous, for a gentleman to make a proposal to a young lady on a too brief acquaintance. Such hasty proposals generally come from mere adventurers, or else from mere





novices in love, so that in either case they are to be rejected. A lady who would accept a gentleman at first sight can hardly possess the discretion needed to make a good wife.

*THOROUGH ACQUAINTANCE BEFORE MARRIAGE.*

There may be such a thing as love at first sight, and if there is, it is not a very risky thing upon which to base a marriage. Couples should know each other thoroughly before they become engaged. They should be certain that their tastes and temperaments harmonize, and that their society will be congenial each to the other.

*"UNKNOWN CORRESPONDENTS."*

There has grown up lately quite a fashion of having what are called "unknown correspondents." A young lady or gentleman will perhaps advertise, giving a description of himself or herself, but withholding the name, and ask for a correspondent. Though such an experiment is tried more for curiosity than anything else, it not infrequently results in marriage. Often we hear of couples seeing each other for the first time on their wedding day. All such practices as these should be discarded. One time in a thousand, perhaps, a successful match is made in this way; but it is too risky. Besides, it transcends the bounds of true modesty and propriety. What business has a young lady to be writing letters, perhaps confidential ones, to a young man she never saw? Perhaps if he were unmasked she would be ashamed to be seen with him, or to have it known that she was even acquainted with him. It is not the way to do, and often proves the first step to a reckless and profligate life.

*PROPER MANNER OF COURTSHIP.*

It is impracticable to lay down rules as to the proper mode of courtship and proposals. The customs of different countries differ greatly in this respect. In France, for instance, it is the business of the parents to settle all preliminaries. In England the young man asks the consent of the parents to pay addresses to their daughter, while in this country the matter is left almost entirely with the young people themselves. Whether courtship may lead to an engagement or not must be determined by circumstances. If a man begins seriously to court a girl, but discovers, before he has become engaged, that they are entirely unsuited, he may, with perfect propriety and without serious injury to the lady, withdraw his attentions. It is laid down in some authorities upon this subject that the parents' authority should be obtained before the daughter is asked to give herself in marriage. While this would not be improper or wrong, still, in this country with our social customs, it is best not to be too strict in this regard. Each case has its peculiar circumstances which should govern it. A young man would always prefer to know the young lady's mind on the subject before he sought the will of the parents. No one wants a young lady to receive his hand in marriage just to please her parents, but there are few young men who will not take a young lady in opposition to her parents' wishes if he loves her and can get her. At all events the young lady's feelings in the matter are considered of vastly more importance than the parents'. There should, however, be due consideration given to the feelings of the father and mother. They have reared



the daughter, and expect that she will be an honor and a comfort to them. Their prejudices against a young man may be ill-founded, but still no young lady ought to discard her parents' counsels entirely in the matter of marriage, nor should a young man be too bold in encouraging defiance to their wishes.

*PARENTS' OVERSIGHT OF THEIR DAUGHTERS.*

Parents should be perfectly familiar with the character of the company kept by their daughters, and should exercise such oversight as to prevent them from cultivating improper acquaintances. One mistake parents often make is, in permitting an unacceptable suitor to continue his visits until he has completely captivated the girl's affections before any remonstrance is made; then it is too late. Or, again the mistake is made of peremptorily forbidding a certain one's visits in a harsh manner, instead of reasoning with the daughter as they ought, and showing her why she should discourage his attentions. The failure to properly appreciate their daughter's feelings in this matter often gives rise to an elopement. It is needless to say that it is to the interest of all, and especially the young lady, that the choice of a husband be made with great care.

*VIGILANCE REQUIRED BY PARENTS.*

Mothers especially should watch closely the tendency of their daughters' affections. If they see them turning in an unworthy direction, influence of some sort should be brought to bear to counteract this. Great delicacy and tact are required to manage things rightly. If possible, bring forward a more suitable



person to attract the girl's attention. Make apparent to her the objectionable traits of the undesirable suitor in a seeming unintentional way. If all this fails, and it is possible to do so, resort to change of scene and surroundings by travel or visiting. The latter remedy is the surest if matters have not gone too far. In fact, one-half the love matches would be voluntarily broken up by the parties themselves if they should be separated for any great length of time. There is no other way to so surely test true love as this.

*REQUIREMENTS FOR A HAPPY MARRIAGE.*

Respect is as necessary to a happy marriage as affection. Social quality, intellectual sympathy, are very important matters to be considered by those who contemplate matrimony. They should be able to look above the impulses of an infatuated fancy, and see whether they each have qualities that will insure a congenial life-companionship. Many marry from the impulses of early love, and wake up to find themselves unmatched and unsuited in many respects to each other ; and so both lives become soured and spoiled because their cares are multiplied from a want of congeniality. A man should love above himself.

Another condition of domestic happiness is intellectual sympathy. Man requires a woman who can sympathize with him in his work, and woman requires a man of domestic tastes. Neither beauty, physical characteristics, nor other external qualities will compensate for the absence of intelligent thought and clear and quick apprehensions.

Mutual trust and confidence are other requisites for happiness in married life. There can be no true love



without trust. To combine with all the above conditions moral and religious sympathy, will insure not only a life of happiness, but also one of usefulness.

*DO NOT PRESS AN UNWELCOME SUIT.*

If a young lady has no affection for a man, and can not conceive that she ever could entertain any, it is cruel to urge her to give her hand without her love. The lover may eagerly believe that affection will grow with companionship, but it will not do to risk it. And the day may come when he will reproach his wife for having no love for him, and he will possibly make that the excuse for all manner of unkindness.

*A LADY'S FIRST REFUSAL.*

A lady's first refusal is not always to be taken as absolute. Diffidence or uncertainty as to her own feelings may influence a lady to reply in the negative when she would wish, after reconsideration, she had replied otherwise. A gentleman may repeat his suit after having been once repulsed, but if she refuses a second proposal the suit should be dropped. No lady ought to say "No" twice to a suit which she intends ultimately to accept. Allow your lady full time to make up her mind, and then, on a second refusal, drop the suit.

*THE REJECTED SUITOR.*

Etiquette demands that the suitor shall accept the decision and retire from the field. He has no right to demand the reason of her refusal. To persist in urging the suit, or to follow up the lady with marked attentions, would be in the worst possible taste. The

proper course is to treat her with respect, but withdraw as much as possible from the circles in which she moves, so as not to cause her painful reminiscences.

#### *ENGAGEMENT RING.*

When a couple become engaged, the gentleman presents the lady with a ring, which is worn on the right finger of the right hand. He may make her other presents from time to time until they are married if he sees fit.

#### *POSITION OF AN ENGAGED WOMAN.*

While the engaged woman is not to cut herself off from society entirely, yet she must remember that she has chosen her future husband, and should not encourage undue attentions from others. She is especially to avoid all flirtations. Her mind should be turned to the future responsibilities which she is about to assume, and taken off the transient participation in social affairs.

#### *POSITION OF AN ENGAGED MAN.*

The same rules may be laid down for the man as the woman. He should not assume a masterful or jealous attitude toward his betrothed. They may both mingle to a certain extent in society, but not so as to create jealousy.

#### *RELATIONS OF AN ENGAGED COUPLE.*

A young man has no right to appear in public with other ladies while his future bride remains at home. He is, after engagement, her legitimate escort. She should accept no other escort when he is at liberty to



attend her. Neither should be too demonstrative of their affection before marriage.

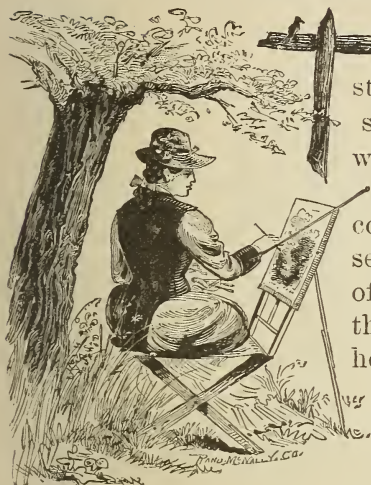
*BREAKING AN ENGAGEMENT.*

It sometimes becomes necessary to break off an engagement. And this, indeed, is not always unjustifiable. If anything is developed that will make the marriage unhappy, it is far better to break it off than otherwise. Always break an engagement by letter. In this way the reasons can be set forth fully without the embarrassment of the other's presence. Upon the dissolution of an engagement all letters, pictures, presents, etc., received should be returned. The heartaches that come from disappointed love do not last always, therefore do not think it the greatest of calamities that separation should come even though on the verge of marriage.



## CHAPTER XXI.

### ETIQUETTE OF WEDDINGS.



THE forms and circumstances of wedding occasions are so various that it would be impossible to lay down rules to suit every conceivable occasion. Consequently only those forms of marriage attended with the fullest ceremonies will here be given—others, of course, can be modeled after them as the occasion may require. After the invitations are issued the *fiancee* does not appear in public.

#### THE BRIDESMAIDS AND GROOMSMEN.

Bridesmaids are taken from the relatives or most intimate friends—the sisters of the bride and of the bridegroom where possible. The bridegroom chooses his groomsmen and ushers from his circle of relatives and friends of his own age, and from the relatives of his *fiancee* of a suitable age.

*THE BRIDAL COSTUME.*

The most approved bridal costume for young brides is of white silk, high corsage, a long veil of white tulle, reaching to the feet, and a wreath of maiden blush roses with orange blossoms. The roses she can continue to wear, but the orange blossoms are only suitable for the ceremony.

*COSTUMES OF THE BRIDEGROOM AND USHERS.*

The bridegroom and ushers, at a morning wedding, wear full morning dress, dark blue or black frock coats, or cut-aways, light neckties, and light trousers. The bridegroom wears white gloves. The ushers wear gloves of some delicate color.

*PRESENTS OF THE BRIDE AND BRIDEGROOM.*

Where the bride makes presents to the bridesmaids on her wedding day, they generally consist of some articles of jewelry, not costly, and given simply as a memento of the occasion. The bridegroom sometimes gives the groomsmen a scarf-pin of some quaint device, or other slight memento of the occasion.

*CEREMONIALS WHEN THERE ARE NO USHERS OR BRIDESMAIDS.*

When there are no bridesmaids or ushers the ceremonies are as follows: The members of the bride's family proceed to the church before the bride, who follows with her mother. The bridegroom awaits them at the church, and gives his arm to the bride's mother. They walk up the aisle to the altar, the mother falling back to her position on the left. The father, or relative representing him, conducts the bride to the bridegroom who stands at the altar with his face turned toward her as she approaches, and the father falls back to the left. The relatives follow, taking their places standing; those of the bride to the left, those of the groom to the right. After kneeling at the altar for a moment, the bride, standing on the left of the groom, takes the glove off from her left hand while he takes the glove off from his right hand. The service then begins. The bride leaves the altar, taking the bridegroom's right arm, and they pass down the aisle. The bride and groom drive away in their own carriage. The rest follow in their own carriages.



*THE LATEST CEREMONIALS.*

The latest New York form for the marriage ceremony is as follows: When the bridal party has arranged itself for entrance, the ushers, in pairs, march slowly up to the altar, and turn to the right. Behind them follows the groom alone. When he reaches the altar, he turns, facing the aisle, to await the coming of his bride. After a slight interval, the bridesmaids follow, in pairs, and at the altar turn to the left. After another brief interval, the bride, alone and entirely veiled, with her eyes cast down, follows her companions. The groom comes forward a few steps to meet her, and taking her hand, places her at the altar. Both kneel for a moment's silent devotion. The parents having followed her, stand just behind and partly to the left. The ceremony now proceeds as usual. While the bride and bridegroom are passing out of the church, the bridesmaids follow slowly, each upon the arm of an usher, and they afterward hasten on as speedily as possible to welcome the bride at her own door, and to arrange themselves about the bride and groom in the reception-room, half of the ladies upon her side and half upon his, the first bridesmaid retaining the place of honor.

*THE USHERS' DUTIES.*

The ushers at the door of the reception-room offer themselves as escorts to parties, who arrive slowly from the church, conducting them to the bridal party, and there presenting them by name. At the church the ushers are the first to arrive. They stand by the inner entrance and offer their arms to escort the ladies.



as they enter, to their proper seats in the church. If the lady be accompanied, the gentleman follows the usher and lady to their seat.

#### WEDDINGS AT HOME.

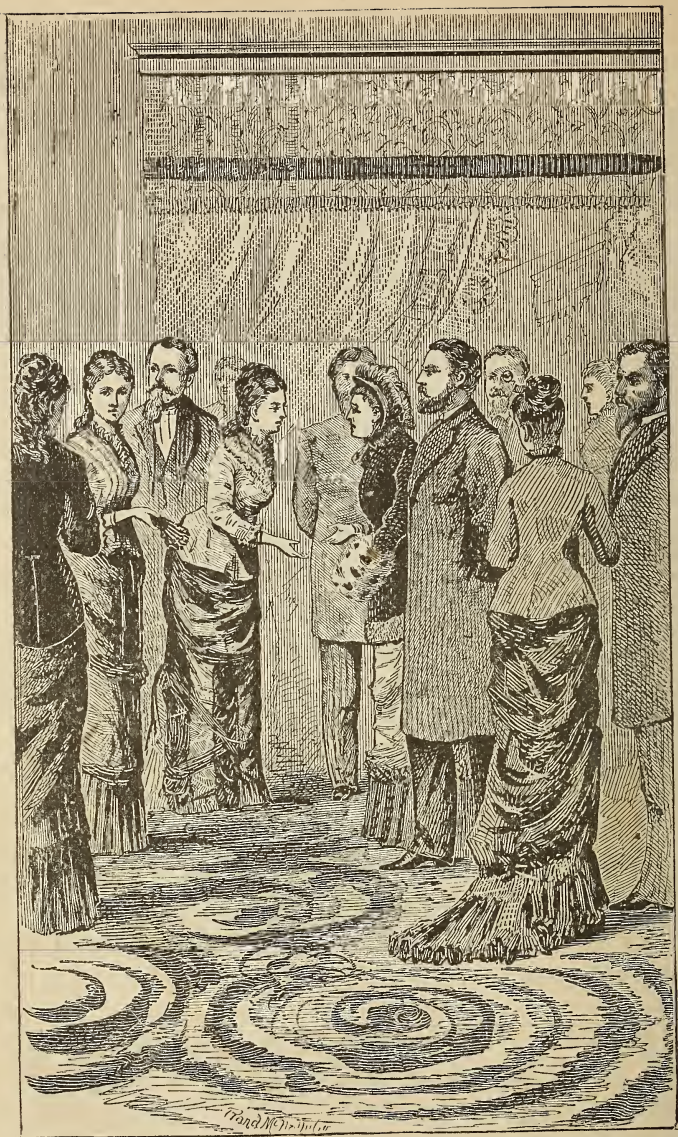
Weddings at home vary little from those at church. The music, the assembling of friends, the *entree* of the bridal party to the position selected, are the same. An altar of flowers and place of kneeling can easily be arranged at home. Other floral accessories, such as the marriage bell, horseshoe or white dove, etc., can be arranged with ease by a skillful florist if desired.

#### EVENING WEDDING.

The only difference in an evening wedding from one in the morning would be, that the ushers or grooms-men wear full evening dress, and the bridal pair retire quietly to dress for their journey before the dancing party disperses, and thus leave unobserved.

#### THE WEDDING RING.

At present all churches use the ring, and vary the sentiment of its adoption to suit the customs and the ideas of their own rites. A jeweled ring has been for many years the sign and symbol of betrothal, but at present a plain gold circlet with the date of the engagement inscribed within, is generally preferred. The ring is removed by the groom at the altar, passed to the clergyman and used in the ceremony. A jeweled ring is placed on her hand by the groom on the way home from church.



## INVITATIONS.

Wedding invitations should be handsomely engraved in script. The following is the latest form of invitations:

*Mrs. and Mrs. Timothy Quick*

*Request your presence at the marriage of their  
daughter,*

*Miss Julia Quick,*

*to*

*Mrs. Theodore Wright,*

*On Wednesday, November 23d, at 12 o'clock.*

*St. Paul's Church,*

*Fremont Avenue.*

The invitation requires no answer. Friends living in other towns receiving it, enclose their cards and send by mail. The invitation to the wedding breakfast is enclosed in the same envelope, generally on a square card half the size of the sheet of note paper containing wedding invitation. The following is one among many forms:

*At Home,*  
*Wednesday, November 23d,*  
*from 12 until 3 o'clock.*  
*26 Fremont Ave.*

The card of admission to the church is narrower, and is plainly engraved in large script, as follows :

*St. Paul's Church.*  
*Ceremony at 12 o'clock.*

About half an hour intervenes between the ceremony and reception. Those receiving "At Home" invitations should never fail to accept.

#### REQUIREMENTS OF BRIDESMAIDS AND USHERS.

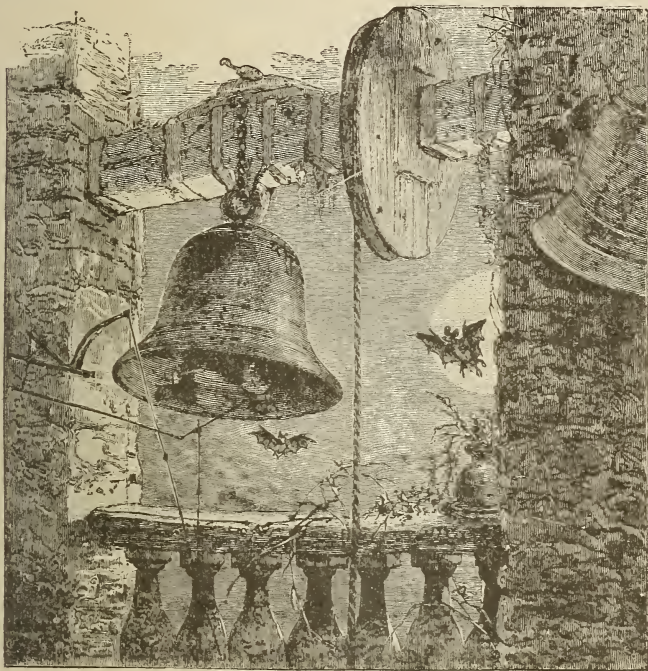
Bridesmaids and ushers should allow nothing but illness or some unavoidable accident to prevent them from officiating. They should gratefully accept the honored position for which they have been selected, and thus show their appreciation of the friendship and esteem in which they are held by the bridal pair. If for any reason one can not attend, a substitute should be provided immediately.

#### BRIDAL PRESENTS.

Bridal presents should be sent to the bride previous to the day of the ceremony. The universal bridal pres-



ent has fallen into disuse, and if presents are made they should be spontaneous, and not considered obligatory. These presents are not now put on exhibition as formerly, but acknowledged in a private note by the bride. It is not in good taste to talk about the presents.



*ARRANGEMENTS FOR THE CEREMONIES.*

A master of ceremonies is often selected for church weddings, who is expected to be at the church as soon as the doors are opened. He makes all necessary arrangements at the church for the reception of the



bridal party. He sees that a white ribbon is stretched across the aisle of the church, far enough back from the front to provide room for family and special guests in the front pews. The organist should be early at his post, and is expected to play during the arrival of the guests. The order of the religious part of the ceremony is fixed by the church in which it occurs.

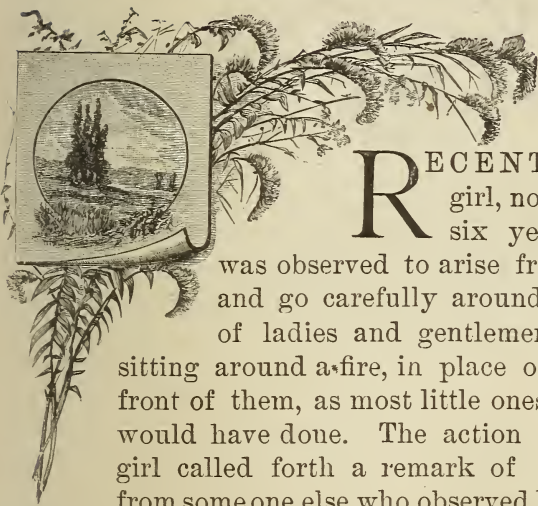
#### *CALLS.*

All guests who receive "At Home" invitations, or who are invited to the church, are required by etiquette to call upon the family of the bride, or leave their cards, within ten days after the wedding. They are expected also to call upon the newly married pair if they continue to reside in the city where they are married.



## CHAPTER XXII.

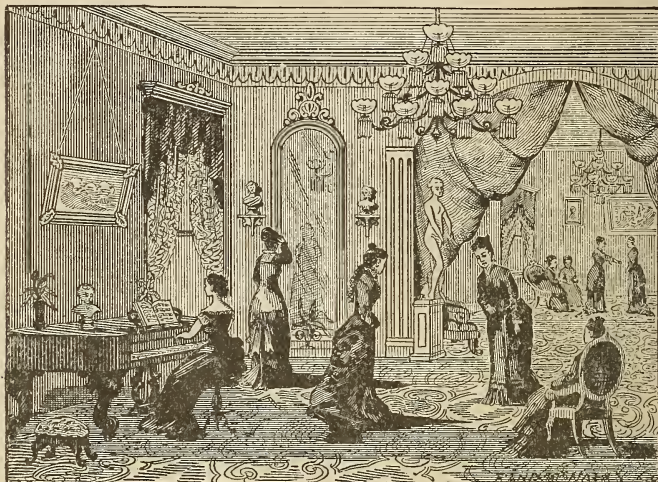
### RULES OF CONDUCT.



**R**ECENTLY a little girl, not more than six years of age, was observed to arise from her seat and go carefully around a company of ladies and gentlemen who were sitting around a fire, in place of passing in front of them, as most little ones of that age would have done. The action of the little girl called forth a remark of approbation from some one else who observed her conduct.

Her parents at her early age had already done for her what many another one has to acquire through the tribulation of an embarrassing experience. It is an unfortunate thing that so many young men and women have to be taught what is proper and what is not proper conduct after they have reached years of maturity. Our young people might as well grow up intuitively taught in the principles and graces of good conduct by the example and advice of careful and con-

siderate parents, as to come into manhood and womanhood rude, ungraceful and negligent of the many little acts of kindness and unselfishness which always characterize a well-bred person. In this spirit and with this hope the following rules of conduct are presented :



### *GRACEFULNESS.*

To every well-bred man and woman physical education is indispensable. It is the duty of a gentleman to know how to ride, to shoot, to fence, to box, to swim, to row, and to dance. He should be graceful. If attacked by ruffians, a man should be able to defend himself, and also to defend women from their insults. Dancing, skating, swimming, archery, games of lawn tennis, riding and driving, and croquet, all aid in developing and strengthening the muscles, and should be practiced by ladies. The better the physical train-

ing, the more self-possessed and graceful she will be. Open-air exercise is essential to good health and a perfect physical development.

#### *AWKWARDNESS OF ATTITUDE.*

Awkwardness of attitude betrays a want of good home training and physical culture. It is a mark of vulgarity. A lady should not sit cross-legged or side-wise on her chair, nor stretch out her feet, nor hold her chin, twirl her ribbons, or finger her buttons. A man should not lounge in his chair, nurse his leg, caress his foot crossed over his knee, or bite his nails. A gentleman is allowed more freedom than a lady. He may sit cross-legged if he wish, but should not sit with his knees far apart, nor with his foot on his knee. In indicating an object, move the whole hand, or the head, but never point the finger. All should be quiet and graceful, either in their sitting or standing position.

#### *OUR MOODS.*

Before we enter society we should subdue our gloomy moods. It is our duty to speak kindly and look pleasantly. Unless others make us the confidant of their woes, we should not inflict them with any dismal account of our health, state of mind or outward circumstances. We should appear sympathetic. A lady who expresses in plain, curt words, or by act, that the visit of another is unwelcome, may think herself no hypocrite; but she is very selfish. Courtesy requires her to forget her own feelings, and remember those of her visitor.

*GOSSIP AND TALE-BEARING.*

Gossip and tale-bearing are always a personal confession of malice or imbecility. These things should be shunned by the young of both sexes, who should, by the most thorough culture, free themselves from all inclination in that direction.

*A GOOD LISTENER.*

The art of being a good listener is almost as great as that of being a good talker; but you should do more than listen. It is your duty to seem interested in the conversation of those who are talking. To manifest impatience is a mark of low breeding.

*COUGHING, SNEEZING, ETC.*

If you must cough, sneeze or clear the throat, do it as quickly as possible. You should never expectorate, snuff, nor hawk in society. By placing the thumb or fingers firmly across the bridge of the nose, a sneeze can be checked. Bury the face in a handkerchief during the act of sneezing, for obvious reasons.

*REMOVING THE HAT.*

Through instinct a gentleman will remove his hat as soon as he enters a room, the habitual resort of ladies. He never sits in the house with his hat on in the presence of ladies. A gentleman will not retain his hat in a theatre or place of public entertainment.

*TALKING OF PERSONALITIES.*

Never speak of your birth, your travels or any personal matters to those who may misunderstand



you, and consider it boasting. If induced to speak of them, do not speak boastfully, and do not dwell too long upon them.

*UNFAVORABLE OPINIONS.*

If a young man appears to be attracted by, and attentive to a young lady, be exceedingly cautious about expressing an unfavorable opinion to him relative to her. The remembrance of your observations will not be pleasant to the parties, nor to yourself, should they marry.

*A WOMAN'S GOOD NAME.*

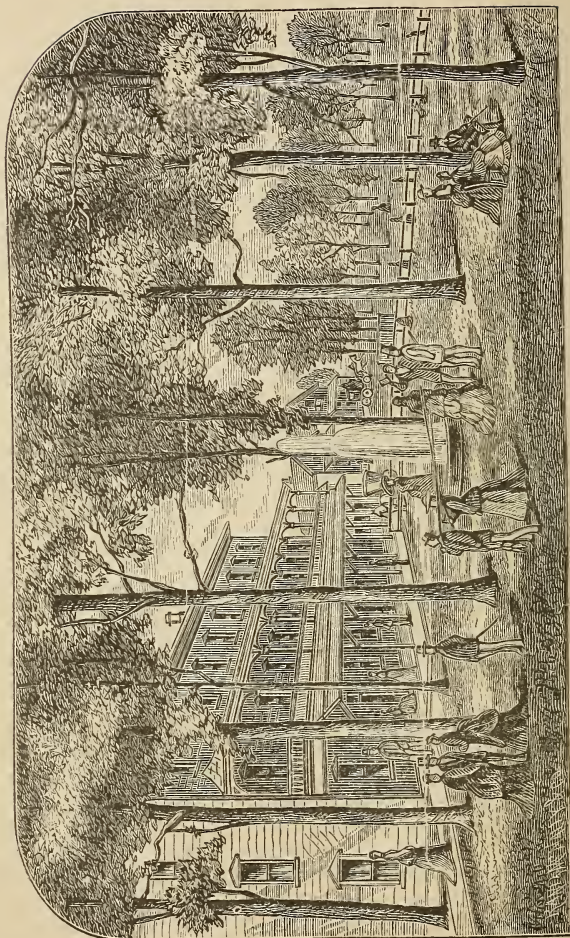
Lord Chesterfield says: "Civility is particularly due to all women; and remember that no provocation whatever can justify any man in not being civil to every woman; and the greatest man would justly be reckoned a brute if he were not civil to the meanest woman. It is due to their sex, and is the only protection they have against the superior strength of ours." No gentleman will speak a word against any woman at any time, or mention a woman's name in any company where it should not be spoken.

*KEEPING ENGAGEMENTS.*

It is very rude and an extreme violation of the rules of etiquette to make an engagement, either of business or pleasure, and break it. Those whose memory is not retentive enough to keep all engagements, should enter them in a small memorandum book carried for that purpose.

*DO NOT CONTRADICT.*

It is extremely impolite to directly contradict any one. If the matter is of no importance, let it pass;



otherwise, say, "I beg your pardon, but I think you are mistaken or misinformed," or any other similar phrase, which will break the weight of direct contradiction.

#### *SPEAKING PERSONS' NAMES.*

In speaking of absent persons, who are not intimate friends or relatives, do not use their Christian names or surnames, but always use Mr. —, or Mrs. —, or Miss —. Do not speak of any one as "Mr. D." In speaking of a foreigner give his full name.

#### *PLAYING AND SINGING IN SOCIETY.*

If a lady is requested to sing or play, she should do so at once, if she intends to comply, without waiting to be urged. In refusing, she should do it in a manner that shall make her decision final. A lady should not monopolize the evening with her performances, but retire to make room for others. It is a mark of vanity for a lady to exhibit any anxiety to sing or play.

#### *SMOKING.*

A gentleman should not smoke in the presence of ladies, even though they have given permission, nor should he smoke in a room which ladies are in the habit of frequenting. The rules of politeness forbid it.

#### *THE BREATH.*

Keep the breath sweet and pure. Gentlemen should be careful and not go into the presence of ladies smelling of tobacco. Onions should not be eaten because of their offensiveness to the breath.

*EMOTION.*

It is a mark of good breeding to suppress undue emotion, whether of disappointment, of mortification, of laughter, of anger, or of selfishness in any form.

*DO NOT RECALL AN INVITATION.*

Even from the best motives, an invitation, once given, can not be recalled, without subjecting the one who recalls it to the charge of being either ignorant or regardless of all rules of conventional politeness. The only exception to this rule is, when the wrong person has received the invitation.

*TREATMENT OF INFERIORS.*

Never affect superiority. If you chance to be in the company of an inferior, do not let him feel his inferiority. When you invite an inferior as your guest, treat him with all the politeness and consideration you would show an equal.

*A CHECKED CONVERSATION.*

If a person checks himself in a conversation, you should not insist on hearing what he intended to say. There was some good reason for checking himself, and it might cause him unpleasant feelings to urge him to carry out his first intentions.

*ADAPT YOURSELF TO OTHERS.*

The best advice we can give under this head is to follow the old saying, "When in Rome, do as Rome does."

*INTRUDING ON PRIVACY.*

Knock before entering a private room anywhere. The private property of others should be carefully respected. Do not allow your curiosity to tempt you to pry into desks, letters, pockets, trunks, or anything belonging to another. Do not read a written paper lying open on a desk or table; whatever it may be, it is certainly no business of yours. If a person is reading or writing, do not look over his shoulder. Never question a servant or child upon family affairs. An implied confidence should not be betrayed, even if secrecy has not been requested.

*A LADY DRIVING WITH A GENTLEMAN.*

If a gentleman accepts an invitation from a lady to drive in her phaeton, he should walk to her house, unless she proposes to call for him. In that case he should, if possible, meet her on the way, or at least not cause her to wait for him.

*BE MODERATE.*

Your opinions should be expressed with modesty. If required to defend them, do so earnestly, but without that warmth which may lead to hard feelings. Avoid entering into argument. When you have spoken your mind, and shown that you are not cowardly in your beliefs and opinions, drop the subject and lead to some other topic.

*ANECDOTES, PUNS AND REPARTEES.*

Avoid bringing anecdotes into conversation. Do not exhibit vulgarity by "making puns." Indulge



with moderation in repartees, as they degenerate into the vulgarity of altercation.

*PRECEDENCE TO OTHERS.*

Unless required to take the precedence, give it to those older or of higher social position than yourself. It is better to give others the rank of precedence than to take your own.

*VULGAR ACTS.*

When committed in the presence of others the following acts are classed as vulgarities :

To stand or sit with feet wide apart.

To hum, whistle or sing in suppressed tones.

To use profane language, or stronger expressions than the occasion justifies.

To sit with your back to a person, without asking to be excused.

To chew tobacco, and its unnecessary accompaniment, spitting, are vulgar in the extreme.

To correct inaccuracies in the statements of others, or in their modes of speech.

To stand with the arms a-kimbo ; to lounge or yawn, or to do anything which shows disrespect, selfishness or indifference.

*GENERAL RULES.*

Never attract attention to yourself by talking or laughing loudly in public.

Never neglect to perform a commission undertaken for a friend.

Never answer another rudely or impatiently. Reply courteously at whatever inconvenience to yourself.

Never lean your head against the wall, as you may soil the paper of the room.

Never lend a borrowed book, but return such a book the day you are done with it.

Never engage a person in private conversation in presence of others, nor make any mysterious allusions which no one else understands.

Never waste the time of others by making them wait for you. Be punctual.

Never refuse to accept an apology for an offense, and never hesitate to make one, if it is due from you.

“Never speak of a man’s virtues before his face, or of his faults behind his back.”

Never ridicule others, be the objects of your ridicule present or absent.

Never boast of birth, friends or money, or of any superior advantages you may have.

Never address a mere acquaintance by his or her Christian name. The acquaintance may take offense at the presumption.

Never pass before persons when it is possible to pass behind them; and never pass between two persons who are talking together. Apologize when such an act is necessary.

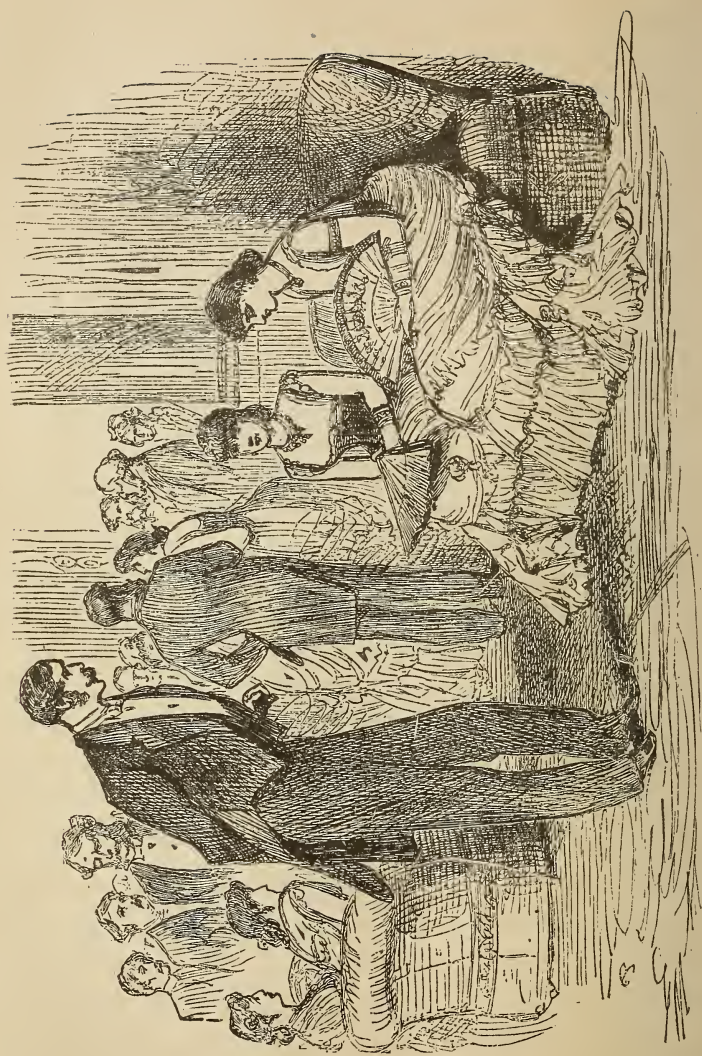
Never intrude upon a business man or woman in business hours unless you wish to see them on business.

Never stamp noisily or slam a door on entering a room.

Do not seem to notice the deformity of another.

Always hand a chair for a lady, and perform any little service she may seem to require.

Under ordinary circumstances a lady precedes a gentleman; a gentleman precedes a lady passing through a crowd.



Avoid every species of affectation, as it is always detected, and exceedingly disagreeable.

Talk as little of yourself as possible, or of the business or profession in which you are engaged.

Ladies never offer to take the arm in escorting each other.

Refrain from absent-mindedness in the presence of others. It is a poor compliment to thus forget them.

“In private, watch your thoughts; in your family, watch your temper; in society, watch your tongue.”

Do not touch or handle any of the ornaments in the house where you visit. They are intended to be admired, not handled, by visitors.

It is impolite to administer reproof to any one in the presence of others. It is unwise to scold at any time.

Bow slightly, as a general salutation, on entering a room, before speaking to each of the persons there assembled.

In speaking of your children to any one except servants, unless married, give them their Christian names only, or say “my daughter” or “my son.”

Acknowledge, without delay, an invitation to stop with a friend, or any unusual attention.

A gentleman or lady may look over a book of engravings or a collection of photographs with propriety, but it is impolite to read in company.

It is best to deal courteously with the rude as well as with the courteous. Contempt and haughtiness are habits to be avoided.

Never pick your teeth, clean your nails, scratch your head or pick your nose in company.



Never answer a serious remark with a flippant one, or play a practical joke on any person.

Always show respect for the religious opinions and observations of others, no matter how much they may differ from your own.

Be quiet and composed under all circumstances. Do not get fidgety if time drags heavily, nor show any visible signs of uneasiness.

Do not show a want of courtesy by consulting your watch either at home or abroad. If at home, it appears as though you were tired of your company, and wished them to be gone. If abroad, it appears as though the hours dragged heavily, and you were calculating how soon you would be released.

#### WASHINGTON'S MAXIMS.

Washington's directions as to personal conduct, which he called his "Rules of Civility and Decent Behavior in Company," have been given to the public by Mr. Sparks in his biography of Washington. They are interesting and valuable, and we give them entire.

"Every action in company ought to be with some sign of respect to those present.

"In the presence of others sing not to yourself with a humming voice, nor drum with your fingers or feet.

"Speak not when others speak, sit not when others stand, and walk not when others stop.

"Turn not your back to others, especially in speaking ; jog not the table or desk on which another reads or writes ; lean not on any one.

"Be no flatterer, neither play with any one that delights not to be played with.



“Read no letters, books or papers in company ; but when there is a necessity for doing it, you must not leave. Come not near the books or writings of any one so as to read them unasked ; also look not when another is writing a letter.

“Let your countenance be pleasant, but in serious matters somewhat grave.

“Show not yourself glad at the misfortune of another, though he were your enemy.

“They that are in dignity of office have in all places precedence, but whilst they are young, they ought to respect those that are their equals in birth or other qualities, though they have no public charge.

“It is good manners to prefer them to whom we speak before ourselves, especially if they be above us.

“Let your discourse with men of business be short and comprehensive.

“In visiting the sick do not presently play the physician if you be not knowing therein.

“In writing or speaking, give to every person his due title according to his degree and the custom of the place.

“Strive not with your superiors in argument, but always submit your judgment to others with modesty.

“Undertake not to teach your equal in the art he himself professes ; it savors arrogance.

“When a man does all he can, though it succeeds not well, blame not him that did it.

“Being to advise or reprehend any one, consider whether it ought to be in public or private, presently or at some other time, also in what terms to do it ; and in reproving show no signs of choler, but do it with sweetness and mildness.

“Mock not nor jest at anything of importance ; break no jests that are sharp or biting, and if you deliver anything witty or pleasant, abstain from laughing thereat yourself.

“Wherein you reprove another be unblamable yourself, for example is more prevalent than precept.

"Use no reproachful language against any one neither curses nor revilings.

"Be not hasty to believe flying reports to the disparagement of any one.

"In your apparel be modest, and endeavor to accommodate nature rather than procure admiration. Keep to the fashion of your equals, such as are civil and orderly with respect to time and place.

"Play not the peacock, looking everywhere about you to see if you be well decked, if your shoes fit well, if your stockings set neatly and clothes handsomely.

"Associate yourself with men of good quality if you esteem your reputation, for it is better to be alone than in bad company.

"Let your conversation be without malice or envy; for it is a sign of tractable and commendable nature : and in all causes for passion admit reason to govern.

"Be not immodest in urging your friend to discover a secret.

"Utter not base and frivolous things amongst grown and learned men, nor very difficult questions or subjects amongst the ignorant, nor things hard to be believed.

"Speak not of doleful things in time of mirth, nor at the table ; speak not of melancholy things, as death and wounds ; and if others mention them, change, if you can, the discourse. Tell not your dreams but to your intimate friends.

"Break not a jest when none take pleasure in mirth. Laugh not aloud, nor at all without occasion. Deride no man's misfortunes, though there seem to be some cause.

"Speak not injurious words, neither in jest nor earnest. Scoff at none, although they give occasion.

"Be not forward, but friendly and courteous, the first to salute, hear and answer; and be not pensive when it is time to converse.

"Detract not from others, but neither be excessive in commending.

“Go not thither where you know not whether you shall be welcome or not. Give not advice without being asked ; and when desired, do it briefly.

“If two contend together, take not the part of either unconstrained, and be not obstinate in your opinion ; in things indifferent be of the major side.

“Reprehend not the imperfection of others, for that belongs to parents, masters and superiors.

“Gaze not upon the marks or blemishes of others, and ask not how they came. What you may speak in secret to your friend deliver not before others.

“Speak not in an unknown tongue in company, but in your own language ; and that as those of quality do, and not as the vulgar. Sublime matters treat seriously.

“Think before you speak ; pronounce not imperfectly, nor bring out your words too heartily, but orderly and distinctly.”

“When another speaks, be attentive yourself, and disturb not the audience. If any hesitate in his words, help him not, nor prompt him without being desired ; interrupt him not, nor answer him till his speech be ended.

“Treat with men at fit times about business, and whisper not in the company of others.

“Make no comparisons ; and if any of the company be commended for any brave act of virtue, commend not another for the same.

“Be not apt to relate news if you know not the truth thereof. In discoursing of the things that you have heard, name not your author always. A secret discover not.

“Be not curious to know the affairs of others, neither approach to those that speak in private.

“Undertake not what you can not perform ; but be careful to keep your promise.

“When you deliver a matter, do it without passion and indiscretion, however mean the person may be you do it to.

“When your superiors talk to anybody, hear them ; neither speak nor laugh.

"In disputes be not so desirous to overcome as not to give liberty to each one to deliver his opinion, and submit to the judgment of the major part, especially if they are judges of the dispute.

"Be not tedious in discourse ; make not many digressions, nor repeat often the same matter of discourse.

"Speak no evil of the absent, for it is unjust.

"Be not angry at table, whatever happens ; and if you have reason to be so, show it not ; put on a cheerful countenance, especially if there be strangers, for good humor makes one dish a feast.

"Set not yourself at the upper end of the table ; but if it be your due, or the master of the house will have it so, contend not, lest you should trouble the company.

"When you speak of God or his attributes, let it be seriously, in reverence and honor ; and obey your natural parents.

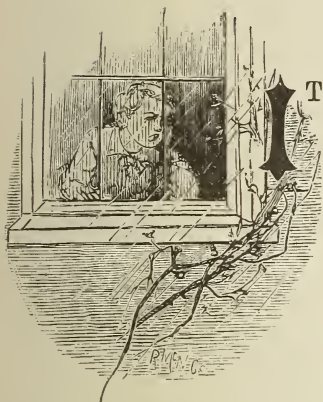
"Let your recreations be manful, not sinful.

"Labor to keep alive in your breast that little spark of celestial fire called conscience.



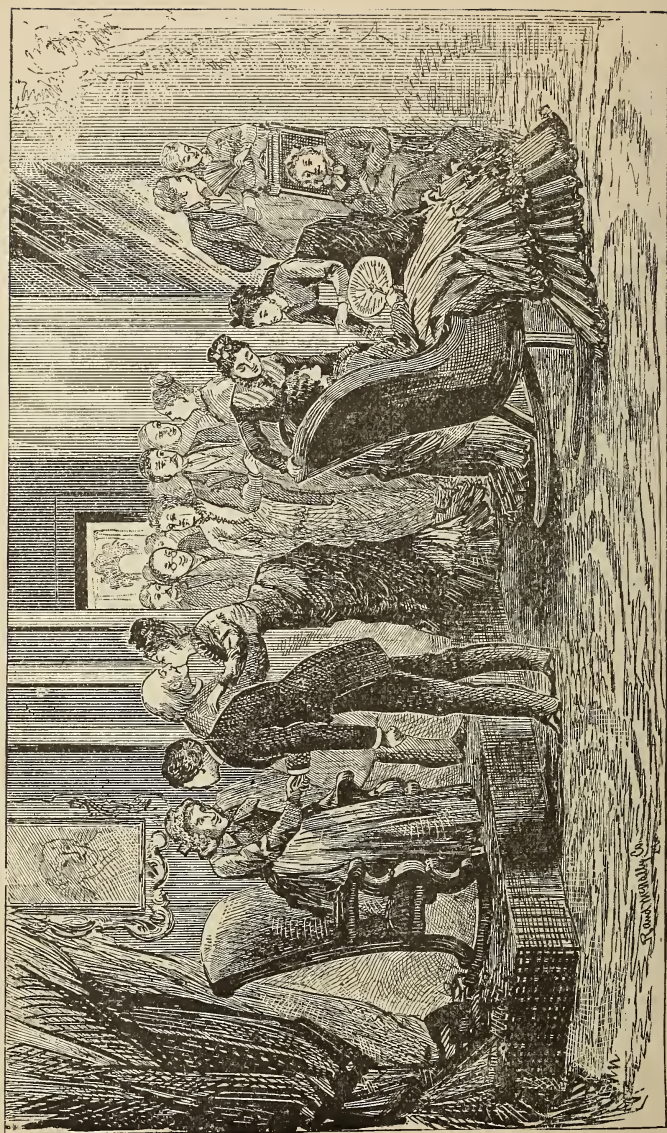
## CHAPTER XXIII.

### ANNIVERSARIES.



**T** is the aim and the object of all anniversaries, whether in public or in private life, to enable us to bring back again *viva voce* the scenes and the events which, although past, make us thrill with the joy, the life and the enthusiasm of what once marked an epoch in our lives. Imbued with this spirit, the practice of celebrating wedding anniversaries has come to be largely observed among all classes of good society. The custom is a good one, because it affords an opportunity for a social reunion among the friends and relatives of the husband and wife. On these occasions the couple celebrating often appear in the wedding costume which, if preserved many years, adds interest and pleasure by its quaintness and oddity as compared with the prevailing styles. The couple receive their guests together, who, upon entering the drawing-room, tender their congratulations and good wishes for continued prosperity and happiness. The various anni-





versaries receive names indicative of the presents suitable to such occasions. At the earlier anniversaries much pleasantry is occasioned by presenting unique and fantastic articles prepared for the occasion. In doing this, care should be taken not to offer anything which would be apt to give offense to a person of a sensitive nature.

#### *THE PAPER, COTTON AND LEATHER WEDDINGS.*

The first anniversary of the wedding-day is called the paper wedding, the second the cotton wedding, and the third the leather wedding. Invitations to the first should be printed or written on a gray paper. Articles made of paper should be the only presents given.

For the cotton wedding invitations should be printed on fine cotton cloth. Presents, if given, should be of articles of cotton cloth.

Issue invitations for the leather wedding upon leather, nicely gotten up. Only presents of leather are appropriate.

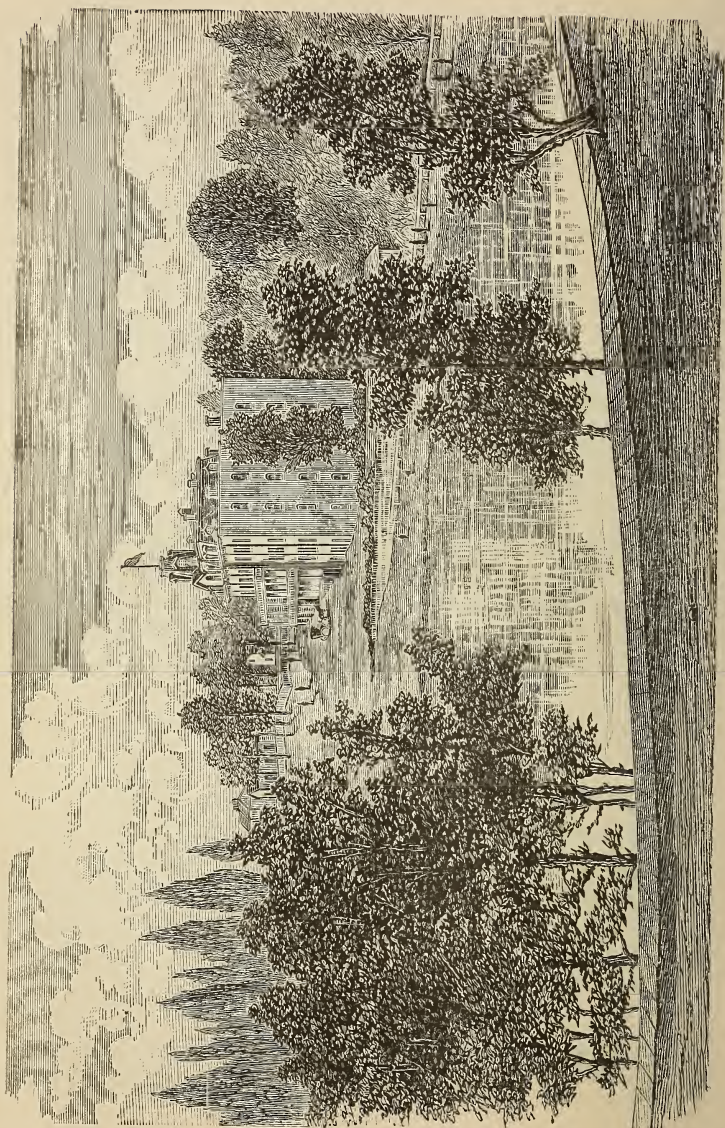
#### *THE WOODEN WEDDING.*

The fifth anniversary of the marriage is called the wooden wedding. In issuing invitations use thin cards of wood, or enclose in an envelope a card of wood with invitation, which may be written upon wedding paper. Articles made of wood are suitable for presents.

#### *THE TIN WEDDING.*

The tin wedding is the tenth anniversary of the marriage. The invitations should be upon cards





covered, with a tin card enclosed. Presents may be selected from the list of articles made of tin.

#### *THE CRYSTAL WEDDING.*

The fifteenth anniversary is called the crystal wedding. The invitations for this anniversary may be on wedding paper with a sheet of mica enclosed, thin transparent paper, or colored sheets of prepared gelatine. Presents should be articles of glass.

#### *THE FLORAL WEDDING.*

The floral wedding occurs on the twentieth anniversary of the wedding day. The invitations should be on exceedingly fine paper, elegantly printed and enclosed in an envelope, with a small pressed flower bearing a sentiment that you wish to express. If presents are offered, they may be tastefully arranged bouquets, wreaths or garlands, or floral emblems, suitable to that for which they are designed.

#### *THE SILVER WEDDING.*

The silver wedding is the twenty-fifth anniversary of the wedding-day. The invitations may be issued upon an excellent quality of note paper, printed in bright silver, with monogram or crest upon both paper and envelope, in silver also. Presents of silver are appropriate.

#### *THE PEARL WEDDING.*

The pearl wedding is the thirtieth anniversary. The invitations should be printed with pearl type on a very fine glazed card, oval-shaped, and of a silvery or bluish white color. Presents, if offered, should be articles of pearl.

*THE CHINA WEDDING.*

The china wedding is the thirty-fifth anniversary. The invitations for this wedding should be on a superior quality of fine, semi-transparent note paper or cards. Any article of china ware, useful or ornamental, is suitable for a present on this occasion.

*THE CORAL WEDDING.*

The coral wedding occurs on the fortieth anniversary of the marriage. Invitations may be issued upon a fine wedding paper. Presents may be of white or red coral.

*THE BRONZE WEDDING.*

The forty-fifth anniversary of the wedding-day is called the bronze wedding. The invitations should be issued upon bronzed cards. Articles of bronze may be offered as presents.

*THE GOLDEN WEDDING.*

The close of half a century of married life is truly an event worthy of celebration. When man and wife have clung together and braved the storms of this life for fifty years, they certainly deserve hearty congratulations and offerings of gold. Invitations should be upon superfine note paper, printed in gold, with highly burnished crest or monogram on both paper and envelope. If presents are offered, they should be in gold.

*THE DIAMOND WEDDING.*

Diamond weddings are seldom celebrated. Few persons dwell together under the holy bonds of



matrimony seventy-five years. So rare is the diamond wedding that no particular form of invitations is in use. A general offering of presents on this occasion is impossible, since the means of most persons will not admit of making gifts of diamonds.



#### *PRESENTS AT ANNIVERSARY WEDDINGS.*

Custom and the rules of etiquette do not require that an invitation to an anniversary wedding be acknowledged by a gift. The members of the family and intimate friends are usually the donors on such occasions, and may use their own judgment as to giving presents.

It is not amiss and is generally customary in issuing invitations to a golden or silver wedding, to have printed at the bottom the words "No presents," or to inclose a card announcing—"Presents are not expected."

INVITATIONS TO ANNIVERSARY WEDDINGS.

Below is given a model invitation to an anniversary wedding. The names of the husband and wife, and the dates of the marriage and the anniversary may be inserted in their proper places.

MODEL INVITATION.

*Golden Wedding!*

*1831-1881.*

*Mr. and Mrs. Wm. H. Beard,*

*Will receive their Friends at the  
residence of their Son,*

*Wm. H. Beard, Jr.,*

*On Monday Evening, April 9th,  
from two until ten o'clock.*

*E. S. V. P.*

*937 Lake Ave.*

A proper variation will make the above form suitable for all anniversary weddings.

*THE MARRIAGE CEREMONY.*

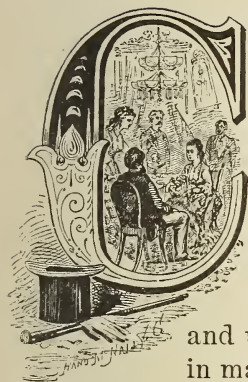
The marriage ceremony is often repeated at silver or golden weddings. The officiating clergyman may so change the exact words of the marriage ceremony as to render them appropriate to the occasion. The earliest anniversaries are almost too mirthful occasions upon which to introduce this ceremony.





## CHAPTER XXIV.

### THE TOILET.



LEANLINESS, neatness and tidiness represent the triple incentive to the maintenance of any and every system of etiquette. One's conversation may be fascinating, his actions graceful, and his countenance pleasing ; but if his person is untidy, his hair unkempt, and his dress negligent, we are instinctively and unequivocally repelled. Therefore, in matters pertaining to cleanliness and tidiness any one who would be a well-bred person can not be too careful. The sweetness, attractiveness and purity which pervade the presence of any neat and careful person are, in themselves, attractions which at once open to him the way to social position and the ownership of many friends. The toilet, then, is a careful and a daily attention to the neatness and tidiness of one's person and dress. Out of it grow better health, greater pleasure and more perfect beauty than one can hope to obtain from any other source. With these in mind, let no gentleman fail to give attention to well-combed hair, clean hands, well-trimmed beard or cleanly shaven face, and good clothes ; while every lady will be sure to avoid an untidy dress and disheveled hair.



*THE BATH.*

The bath is the first requisite for health, cleanliness, vigor and beauty. No better health preservative can be prescribed than the bath. It not only cleanses the body, but preserves the skin and keeps its millions of pores in a clean, healthy state. We should not bathe simply to be clean, but for the sanitary effects, and to remain healthy and clean. Nothing refreshes and invigorates like cold water, but it stimulates too much and does not cleanse enough. A warm water bath once or twice a week, with plenty of soap, is necessary for cleanliness. The water should be from eighty-five to ninety-five degrees Fahrenheit. The flesh-brush should be applied vigorously, and a coarse Turkish towel used for thorough drying. For beautifying the complexion, the daily use of the sponge or flesh-brush, plenty of exercise in the operation, and early rising, can not be equaled.

A house should always be provided with a bath-room. Dispense with the parlor or a bed-room before you do without the bath-room. The loss will be a princely gain. A house containing a bath-room, with hot and cold water, affords a luxury to be prized; but in small towns and country houses such conveniences can not be had. An oilcloth placed upon the floor will make a hand bath agreeable.

The shower bath can not be recommended for indiscriminate use, for it can not be endured by persons of delicate constitutions.

A hip bath may be taken every morning with the temperature of the water suited to the endurance of the individual. A sponge bath is recommended upon retiring in summer. A warm bath should be taken at

least once each week in order to thoroughly cleanse the body and keep open the pores of the skin. Always use rough towels to dry the skin, remove the impurities, and give a healthy glow to the body. The use of the hair glove or flesh brush is recommended before applying the towel. The head should be wet first in all baths. If overheated or fatigued, always rest before bathing. Dr. Franklin and eminent French physicians recommend the air bath, which is simply exposure to the sun, light and air, and in many cases this simple treatment is said to have effected wonderful cures.

#### *THE SKIN.*

The best way of improving and beautifying the skin is to improve the general health by temperate living, moderate exercise, early rising, perfect cleanliness of the entire person, and the avoidance of all cosmetics. Cosmetics and washes are dangerous to beauty, and surely defeat the end they seek. A free circulation of the blood is essential for a beautiful complexion. Tight lacing interferes with the circulation, hence it injures the complexion. Wash the skin thoroughly with warm water and soap frequently, to remove the oily exudations on its surface. Any unpleasant sensations that may be caused by the use of soap can be removed by rinsing the surface with water, to which has been added a little lemon juice or vinegar.

#### *FRECKLES.*

Freckles are of two kinds: those occasioned by exposure to the sun, and those which are constitutional and permanent. With care, the skin may be kept





free from the disfigurement of the former. Persons whose skin is very delicate should carefully avoid exposure to the sun. The iron in the blood forms a junction with the oxygen, and leaves a rusty mark where the junction takes place. These marks are called freckles. They may be removed by using as a wash, night and morning, a mixture of finely grated horse-radish and buttermilk, which has remained together over night and then strained; or the juice of half a lemon with a half tumbler of water applied in the same manner.

#### *MOLES.*

Moles may be removed by moistening a stick of nitrate of silver, and touching them: they turn black, become sore, dry up, and fall off. If they do not go by first application, repeat. They are generally a great disfigurement to the face and should be removed, but it is better and safer to consult a surgeon before taking any steps to remove them.

#### *OTHER DISFIGUREMENTS.*

Other disfigurements and discolorations of the face and skin frequently proceed from improper care of the person, unwholesome diet, irregular habits, and a general derangement of the system. Good habits are necessary for the enjoyment of perfect health, and beauty of complexion is impossible without good health. Always seek the cause before applying a remedy, for you might aggravate rather than cure the evil.

#### *PERFUMES.*

The propriety of the use of perfumes is much questioned by good authority, as that perfume which may

be agreeable to one is perhaps offensive to another. If used at all, however, they must be of the finest quality, and used with great moderation. Perfumes that are generally unpleasant, such as musk and patchouli, must be avoided, as their odor, to most people, is very disagreeable. The best qualities of cologne water are seldom objectionable.

#### *THE TEETH.*

A face without well preserved, regular and pearly teeth can not be said to be beautiful. Bad and neglected teeth injure health. We must, to insure perfect health and beauty, take great care of our teeth. The teeth should be carefully brushed with a soft brush on retiring at night and after each meal. Soft water is preferable to hard water. Be particular and use the brush on the inside as well as the outside of the teeth. Always thoroughly clean your brush after using by plunging it into a glass of clean water several times, and dry with a towel.

Good authorities claim that the use of tooth washes or powders is injurious. If used at all, great care should be exercised concerning the frequency and quantity. When water will not clean the teeth, a moderately stiff brush and a good quality of Castile soap should be employed. The soap is harmless, and is the best cleanser for the teeth known. It may be used once a day, and will keep the teeth white and clean, unless they are disfigured and destroyed by bad habits, such as the use of tobacco or hot or cold drinks.

#### *DECAYED TEETH.*

Visit the dentist once every six months and have a careful examination of the teeth made; if any appear-



ance of decay is discovered, have the decayed part removed and the cavity properly filled. Do not neglect the teeth if you wish to keep them sound. If decay is arrested at the first stage the tooth can be preserved, but if neglected it will be eventually destroyed.

#### *TARTAR ON THE TEETH.*

Tartar results from an impaired condition of the stomach's fluids and the general health. It collects on the teeth and gums, is of a yellowish tint, and is not easily removed. It should have immediate attention. If you can not keep it down by a frequent use of the brush, go at once to a dentist and have it removed. If allowed to accumulate and form a firm, solid mass, the teeth will begin to decay, and the breath will be tainted. Washing the teeth with vinegar is said to assist in removing tartar in its early stages.

The use of salt and water is highly recommended for removing and curing tenderness of the gums ; also frequent rinsing of the mouth with water containing a few drops of tincture of myrrh.

#### *FOUL BREATH.*

Foul breath is often caused by neglected and decayed teeth. If arising from the teeth, mouth or local cause, a gargle, made by dissolving a spoonful of chloride of lime in a half tumbler of water, will remove the offense. Frequent use of common parsley will remove the taint of smoking. Particles of food which lodge between the teeth can not always be removed with the brush, and if let remain will be decayed by the hot atmosphere of the mouth and cause offensive breath.



A tooth-pick is necessary to remove such particles. A goose-quill is the safest and best. Those made of metal should be avoided. A harsh tooth-brush will irritate the gums, and should not be used. A concentrated solution of chloride of soda, say five or ten drops in a wine-glass of water, is an excellent wash for the mouth to remove bad breath. The taint of onions may be removed with parsley leaves, with vinegar or burnt coffee.

#### *THE FEET.*

The feet should be more carefully attended to than any other part of the body. Experience has taught every person that colds, and many other diseases which proceed from colds, are attributed to cold and improperly cared for feet. The feet are so far from the centre of the system of circulation that the flow of the blood may be easily checked, and this could result in nothing but evil. Yet there is no part of the human body so much neglected and trifled with as the feet. Persons should not cramp their toes and feet into thin, narrow, bone-pinching, high-heeled boots and shoes, in order to display neat feet in the fashionable sense of the term. Changing warm for cold shoes or boots can not be too carefully guarded against. Avoid wearing air-tight boots or shoes. India-rubber shoes should not be worn except when absolutely necessary, and then only for a short time. Wash the feet every day. A tepid bath at about eighty or ninety degrees should be used. The feet may remain in the water five minutes, and when taken out, they should be immediately dried with a coarse towel. Do not pare the nails until after the bath, as the water softens them and they will not break so easily. Good



warm stockings and thick-soled boots and shoes, are conservators of health, and consequently of happiness.

*TREATMENT OF FETID PERSPIRATION OF THE FEET.*

Many persons are annoyed with their feet perspiring very freely. This generally occurs in hot weather in the summer, though it often occurs in cold weather. This complaint should receive the greatest care and attention to insure cleanliness. The feet should be bathed regularly every night and morning in warm water and soap, which is usually sufficient. If this fails, a strong solution of carbonate of soda should be used.

*TO PROTECT THE FEET IN WALKING.*

Persons who have a great deal of walking to do should always have easy, well-fitting shoes or boots and woolen stockings. If the feet should get sore, take equal parts of gum camphor, olive oil and pure beeswax, and mix them together; warm them until they are united and become a salve. At night wash the feet well, dry them, then apply the salve, and put on clean stockings and sleep with them on. Next day the feet will be in excellent trim for walking.

Blisters may be prevented by turning the stockings wrong side out and rubbing them thoroughly with common brown soap before starting on a long walk. If blisters occur, pass a darning-needle threaded with worsted through the blister lengthwise, and leave an inch of the thread outside at each end. Let the thread remain until the new skin forms beneath the old. Do not treat blisters in any other way, for a troublesome sore may be the result.

*TREATMENT FOR CHILBLAINS AND FROSTED FEET.*

Chilblains may be avoided by keeping the feet dry, wearing lamb's wool socks, and never heating the feet too rapidly when they are cold. The following are highly recommended for chilblains and frosted feet:

Apply common tar to the parts affected, and bind up with cloth, so as not to interfere with wearing the stocking. Wear this four days or a week. Or, dissolve one ounce of white vitriol in a pint of water, and bathe the parts affected very often.

An excellent chilblain ointment is made of two quarts of lard, one pint of turpentine, one-fourth of a pound of camphor, or less in the same proportions. Mix well.

The following is said to be a sure cure for broken chilblains: The yolk of an egg well beaten up, and a teaspoonful of honey; keep stirring them together, sprinkling on flour from the flour-dredge whilst you are stirring, to make it of a thickish consistency. Spread this on the wound.

*THE TOE NAILS.*

The toe nails are more irregular in their growth and do not grow as rapidly as the finger nails, owing to their confined position. They should be trimmed once every two weeks. Pare them squarer than those of the fingers. Keep them long enough to protect the toe, but not so long as to wear holes in the stocking.

When the flesh grows over the nails, the proper course to pursue is, to cut a notch in the centre of the nail, or to scrape it thin in the middle. The nail will grow more rapidly where the notch has been cut, and



the extremities, which are imbedded in the flesh, will soon recover their former position. Do not fail to persevere in it, and you will surely find relief. Cut or scrape as deep as you can bear, and repeat the process every few days if necessary. Then avoid afterward cutting the corners of the nails too short. The tendency of the nail is to grow most toward the place where it is cut most.

#### *TREATMENT FOR CORNS.*

Many persons wear ill-fitted shoes and boots, and at the same time suffer pain from cramped toes and bruised corns. The best precaution for corns is to wear the right kind of boots and shoes always. Persons who wear loose, easy fitting shoes and boots are seldom troubled with corns. The most effective cure is to be found in the application of a circular disk of felted wool or of cotton with a hole in the middle to receive the corn. This may be obtained at drug stores. This relieves the corn by removing from it the pressure of the shoe ; in time, the corn will entirely disappear.

#### *THE HAND.*

A perfect hand with tapering fingers, and pink, filbert-shaped nails, is a mark of beauty. The hand is in proper proportion to the rest of the body when it is as long as from the point of the chin to the edge of the hair on the forehead.

Every person should be particular with, and give their hands much attention. They should be kept perfectly clean. Wash them frequently in soap and water, and scrub with a soft nail-brush. More care and attention is required in cold weather, for they are

likely to roughen and crack. Wash the hands in lukewarm water and dip them in cold water, and very carefully dry them with a soft towel. They should be thoroughly dried and rubbed briskly for some time afterward. Frequent rubbing promotes circulation, which is the secret of a healthy skin and beautiful complexion. Washing in milk and water makes the skin white and delicate; or at night anoint in palm oil and put on woolen gloves. Wash them next morning with hot water and soap, and wear a pair of soft leather gloves during the day. Sunburn may be removed by washing the hands in lime water or lemon juice.

#### *CHAPPED HANDS.*

Cold weather and improper care are usually the cause of chapped hands. Numerous remedies are recommended for chapped hands. Sweet cream is a good remedy, and a weak solution of chlorate of potash is said to be excellent. A thorough washing of the hands in snow and soap will cure the worst case of chapped hands, and leave them beautiful and soft.

#### *WARTS.*

Warts are very unsightly. They are more common with young people than with adults. In most cases they can be removed, but some are very difficult to get rid of. A harmless cure for warts may be had by simply taking two or three cents worth of sal ammoniac, dissolve it in a gill of soft water, and wet the warts frequently with this solution, when they will disappear in the course of a week or two. Warts may be removed by touching with the end of a stick of





lunar caustic, which may be obtained, with directions for use, from any druggist, or an application of acetic acid once a day to the top will remove them. Cover the skin surrounding the wart with wax, to avoid injury from the acid.

*THE NAILS AND MOIST HANDS.*

The nails must be kept scrupulously clean. Neglected and unclean nails are very repulsive, and show carelessness and inattention to the minor details of the toilet. Cut the nails neatly about once a week, always just after washing, as they are soft then, and round them nicely at the corners. Filbert-shaped nails are considered the most beautiful. Do not cut them too short, and never bite them. To bite them is to disfigure them and make them difficult to clean. If the skin adheres and grows up on the nail, it should be pressed back with the towel after washing; or it may be loosened around the edge with a blunt instrument. Scraping the nails should be avoided, for instead of polishing it only makes them wrinkled.

A small hand is not necessarily the most beautiful. The more exquisite the proportions the greater the degree of beauty. The hand that remains small and delicate because it has never done anything useful, is the homeliest of hands. The hand can perform its share of labor, and yet, with proper care, may be retained beautiful, soft and shapely. The hands should be well protected with gloves when performing any out-door work; always for garden work. Wash them carefully and dry them thoroughly after such labor. Should they become roughened by soap, rinse them in vinegar or lemon juice. Plenty of out-door exercise,

more baths, nutritious food, and few stimulants, is a good remedy for moist hands. Starch powder and lemon juice are recommended. Bean flour is said to be excellent.

#### *THE EYES.*

Beautiful eyes are always admired. Nothing lends so much to the beauty of the eyes as an honest, intelligent, benevolent expression of the face. The eyes are the index of the soul, and many traits of character may be read in them; therefore, it should be remembered, that to have pleasing eyes, pleasing traits of character should be cultivated, and a clear conscience preserved. Their beauty is independent of all arts of the toilet. Nothing is more foolish and vulgar than painting or coloring the lids or lashes. The eyes are very delicate and should never be tampered with. They are easily destroyed.

#### *SHORT-SIGHTEDNESS.*

This defect of the eyes is often acquired through habit or carelessness in youth, and if proper care and attention is given children by parents and teachers, it can generally be avoided. Books or papers should not be held too close to the eyes, for it invariably injures the sight. The near-sighted should wear glasses exactly fitting the vision. They should not be worn constantly though, as they tend to shorten the vision. Trust to the unaided eye as much as possible, and wear glasses only when it is absolutely necessary.

#### *SQUINT-EYES AND CROSS-EYES.*

Squint- and cross-eyes result many times from carelessness and habit. Children should not be allowed



to wear their hair hanging down over the eyes, or anything that will direct the sight irregularly. Projecting bonnets, ribbons and other ornaments coming within the possible reach of the sight should not be worn, as they generally injure the sight, and sometimes cause the eyes to become crossed. A cross-eye will disfigure the most beautiful face, and should be remedied by a surgical operation.

*RULES TO BE OBSERVED IN THE USE OF  
THE EYES.*

Persons will profit by observing the following rules :  
Avoid all sudden changes between light and darkness.

Never begin to read, write or sew for several minutes after coming from darkness to bright light.

Never read by twilight, or moonlight, or on a very cloudy day.

Never read while riding in the cars, or any vehicle.

Never read by an imperfect or unsteady light.

Never read or sew directly in front of the light, or window or door.

Never wear glasses when not needed.

Never sleep so that on the first awakening the eyes shall open on the light of a window.

Do not use the eyesight by light so scant that it requires an effort to discriminate.

The moment you are instinctively prompted to rub your eyes, that moment cease using them.

If the eyelids are glued together on waking up, do not forcibly open them, but apply the saliva (the speediest diluent in the world) with the finger, then wash your eyes and face in warm water.

Save your eyes—

By sitting in such a position as will allow the light to fall obliquely over the shoulder while reading or sewing.

By not using the eyes for reading, sewing, etc., by artificial light, especially gaslight.

By avoiding the special use of the eyes in the morning before breakfast.

By resting them for half a minute or so while reading or sewing, or looking at things at a distance or up to the sky.

Keep the feet warm, and never cool the head suddenly, under penalty of inflammation of the eyes.

Bathe the eyes at night rather than morning. The moment you are conscious of an effort to read or sew, lay aside the book or needle, and employ yourself for an hour in some active exercise not requiring the close use of the eyes.

#### *INFLAMED EYES.*

Many remedies for inflamed eyes are highly recommended ; we present the simplest and the best. In all cases great care should be taken in regard to the diet, which should be light and unstimulating. Perfect quiet is necessary. Bathe the eyes in pure soft water, warm or cold, as may be most agreeable. At night apply cold cream to the edges of the closed eyelids, and wash them in the morning with lukewarm water. If the lids are scaly, do not seek to remove the scales roughly, for they bring the lashes with them.

If some stronger application is desired, there is nothing better than a little alum boiled in a teacupful of milk, and the curd used as a poultice, or a poultice of raw potato scraped fine. An eye water

which has become very famous as one of the best, is made as follows: Take of sulphate of zinc ten grains, sugar of lead twenty grains, rose water one quart. Dissolve each separately, then mix and filter through blotting paper, and it is ready for use. Wash the eyes with this two or three times a day. It is well to keep this remedy on the toilet table constantly. Inflamed lids may be reduced by tying a small piece of ice in the corner of a thin handkerchief, and passing it back and forth over the closed eye, resting at intervals, when the cold is too intense. This has been found very efficacious.

#### *STY ON THE EYELID.*

To remove a sty, put a teaspoonful of tea in a small bag; pour on just enough boiling water to moisten it; then put it on the eye pretty warm. Keep it on all night, and in the morning the sty will most likely be gone; if not, a second application is sure to remove it.

#### *EYEBROWS AND LASHES.*

By giving the eyebrows the same care which is given to the hair, they may be made more beautiful. If the eyebrows unite, let them alone. If you remove the uniting hairs, a scar will be produced which will disfigure more than the meeting eyebrows. The eyebrows may be brushed in the direction they ought to grow, and their beauty increased.

The eyelashes may be lengthened by trimming carefully and evenly occasionally in childhood, but as they do not grow out again after a certain age, care should be taken not to ruin them.

The eyebrows and lashes should not be "dyed," except in cases where they are not of the same color as the hair. In all other instances the practice is exceedingly vulgar, and confusion and want of harmony are generally produced. Nature is not easily improved upon.



*TO GIVE BRILLIANCY TO THE EYES.*

Persons who wish to increase the brilliancy of their eyes should shut them early at night, and open them early in the morning; let their minds be constantly intent on the acquisition of human knowledge, or on

the exercise of benevolent feelings. This will scarcely ever fail to impart to the eyes an intelligent and amiable expression, which, of course, increases the beauty, not only of the eyes, but the face.

#### *THE HAIR.*

“The glory of a woman is her long hair,” the pride of a man a handsome, well-kept beard. The value and the beauty of hair or beard rise very greatly in proportion as one is deficient in these appendages of the human countenance. The care, the dressing and the preservation of them, therefore, are matters of no inconsiderable importance to every well-bred person. The peasant girls of Normandy are said to possess the most beautiful hair to be found among the women of any nation. It is sad, and yet it illustrates how eagerly their less fortunate sisters seek the beauty given to the female face by beautiful hair, when we think that once every year these maidens go to the hair merchants of Paris, who visit their country, as sheep to the shearers, and for a few francs permit themselves to be divested of an aureole of glory that would be an untold prize could it but be transferred to the crown of a more wealthy but less fortunate devotee of fashion.

It is not necessary for us to call attention to all the nostrums and dyes which are prepared and used for retaining and preserving the hair. Many valuable and useful suggestions to all well-bred persons and those who prize this God-given ornament will be found among “Toilet Recipes.”





## CHAPTER XXV.

### DRESS.



**E**XQUISITE taste and good common sense are the essential elements of dress. Elegant dressing is not found in expense; money without judgment may load, but never can adorn. A lady may be covered with jewels, and yet not show the slightest good taste. One has

rightly said: "The result of the finest toilet should be an *elegant woman*, not an elegantly dressed woman."

### CONSISTENCY IN DRESS.

The only just principles of dressing are, simplicity, adaptation to your figure, your rank and your circumstances.

Consistency in regard to station and fortune is the first matter to be considered. A woman of good sense will not wish to expend in unnecessary extravagances, money wrung from an anxious, laborious husband; or if her husband be a man of fortune, she will not, even then, encroach upon her allowance. In the early years

of married life, when the income is moderate, it should be the pride of a woman to see how little she can spend upon her dress, and yet present that tasteful and creditable appearance which is desirable. Much depends upon management, and upon the care taken of garments. She should turn everything to account, and be careful of her clothing when wearing it.

#### *EXTRAVAGANCE IN DRESS.*

Dress, to be in perfect taste, need not be costly. It is unfortunate that in the United States, too much attention is paid to dress by those who have neither the excuse of ample means, nor of social culture. The wife of a poorly paid clerk, or of a young man just starting in business, aims at dressing as stylishly as does the wealthiest among her acquaintances. The sewing girl, the shop girl, the chambermaid, and even the cook, must have their elegantly trimmed silk dresses and velvet cloaks for Sunday and holiday wear, and the injury done by this state of things to the morals and manners of the poorer classes is incalculable.

#### *INDIFFERENCE TO DRESS.*

Indifference to dress is a sign of indolence and slovenliness. Even if a lady's dress is of cheap material it must be neat. Poverty is no excuse for uncleanness.

It is the duty of every lady to dress as well and as becomingly as her means will allow.

#### *APPROPRIATE DRESS.*

The style of a lady's dress must assume a character corresponding with the wearer. Small ladies may

wear delicate colors, while large and robust persons appear best in dark shades. A lady's complexion determines the colors that are most becoming for her. Dark rich shades harmonize with brunette complexion and dark hair, and persons of fair complexion and light hair look best in the delicate tints.

#### *GLOVES.*

Ladies and gentlemen wear gloves on the street, at evening parties, to the opera, or theatre, at receptions, at balls, at church, when making a call, riding or driving; but not at a dinner.

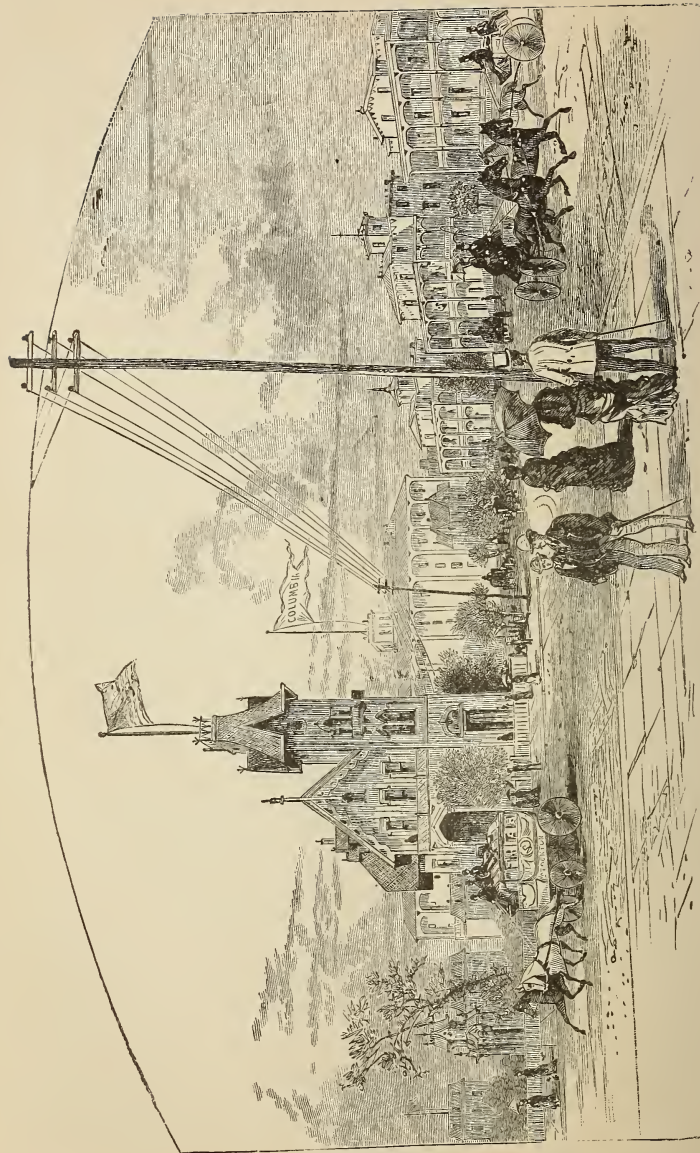
White gloves should be worn at balls; delicate tints for evening parties, and any shade at church.

#### *EVENING DRESS FOR GENTLEMEN.*

For evening a gentleman should wear a black dress suit, with white cravat, and kid gloves of white or pale hue. His shirt front should be spotless. He should give especial attention to his hair, and see to it that it is a becoming length and neither too long nor too short. Dress for a large dinner party, opera or ball may be the same. Morning dress is worn for church, and on Sunday no gentleman should appear in evening dress, either at church, at home or abroad.

#### *MORNING DRESS FOR GENTLEMEN.*

The morning dress for gentlemen is a black frock coat, or a black cut-away, white or black vest, gray or colored pants, a high silk (stove-pipe) hat, and a black necktie. A black frock coat with black pants is not considered a good combination, nor is a dress coat and colored or light pants. The morning dress





is suitable for garden calls and receptions. It is not good taste for a gentleman to wear a dress coat, and white tie in day time.

#### *JEWELRY FOR GENTLEMEN.*

No well-bred gentleman will load himself with jewelry. He may wear one ring, a watch chain, studs and cuff buttons.

#### *EVENING DRESS FOR LADIES.*

A lady's evening dress may be as rich, elegant and attractive as she wishes to have it. Full evening dress should be worn to parties and balls, and it may be worn to large dinners. A dress should not be cut so low in the neck as to cause remarks.

Fashions are too changeable to give directions as to how a party dress should be made.

#### *BALL DRESS.*

A fanciful and airy dress is most suitable for the ball-room. Rich and heavily trimmed silks are for those who do not dance. The brightest and most delicately tinted silks, expensive laces, an elaborate display of diamonds and flowers for the hair all belong to the costume for a ball.

#### *THE FULL DINNER DRESS.*

A lady's dinner dress for winter may be of heavy silk or elegant velvet, and for summer, light, rich goods. Everything about her costume should be as complete and faultless as possible. The fan and gloves should be fresh. Diamonds are used as extravagantly as you wish. The flowers worn should be

of the choicest variety. Black, dark blue, purple, dark green, garnet and light tints may be worn at dinner parties.

*DRESS OF A HOSTESS AT A DINNER PARTY.*

The dress of a hostess at a dinner party should be rich, but not more elegant than her guests. A rich silk dress, with lace at the neck and wrists, with plain jewelry by daylight, but diamonds by gaslight, must be worn by a young hostess.

*SHOWY DRESS.*

Black predominates over all colors. The showy costumes once worn have given way to more sober colors.

*DRESS FOR RECEIVING CALLS.*

If a lady has set apart a special day for receiving calls, she should have a silk dress for the occasion. The quality may depend on her position. Laces and jewelry may be worn with this dress. A lady who attends to her morning domestic affairs, may receive calls in her morning dress, which must be neat, with white collar and cuffs. Upon receiving New Years calls, a lady should be dressed as elegantly as she can afford. If she darkens her parlors and lights the gas, she should be dressed in full evening dress.

*CARRIAGE DRESS.*

A dress for a drive through the streets of a city, along fashionable drives, or in parks, can not be too elegant. It may or may not have a trail. For a country drive the material should be of a dark color, as it is not so likely to be soiled.

*VISITING COSTUMES.*

Costumes for visiting, funeral occasions, and informal calls should be of richer material than walking suits. The bonnet may be rich or simple. For winter, the jacket, mantle, and shawl or cloak worn should be rich. Whatever is worn in summer should be comfortable and pleasant to look at.

*DRESS FOR MORNING CALLS.*

For morning calls one may wear a walking suit if they are walking, if not, a carriage dress should be worn. A silk dress should be worn with laces, light gloves and jewelry. Diamonds are more preferable for evening than daylight. A dark dress is most appropriate for morning calls.

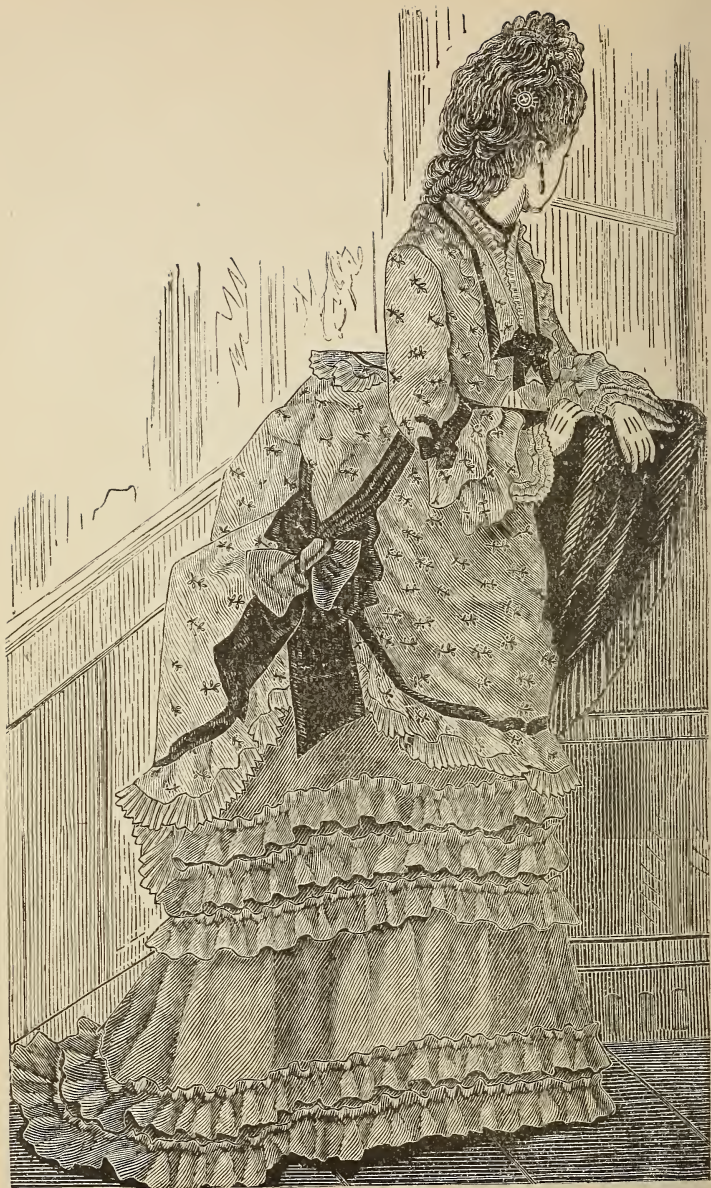
*MORNING DRESS FOR STREET.*

A morning dress for the street should be neat and plain. It should be walking length. Gloves to suit the weather should be worn. Neat linen collars and cuffs are most suitable. The hat or bonnet should match the dress. For rainy weather a large waterproof with hood is more convenient than an umbrella.

A morning dress for a visit or breakfast in public may be of plain woolen goods, if it is winter. If it is summer, it may be white or figured wash goods. The hair should be neatly combed without ornaments.

*THE PROMENADE DRESS.*

The dress for the promenade should be in perfect harmony with itself. All the colors worn should har-





monize, if they are not strictly identical. The bonnet should not be of one color and parasol of another, the dress of a third and the gloves of a fourth. Nor should one article be new and another shabby. The collar and cuffs should be of lace; the kid gloves should be selected to harmonize with the color of the dress, a perfect fit. The jewelry worn should be bracelets, cuff buttons, plain gold earrings, a watch, chain and brooch.

#### *OPERA DRESS.*

Opera dress for matinees may be as elegant as for morning calls. A bonnet is always worn unless she dresses in evening costume, then she may wear ornaments in the hair and leave off the bonnet. Since the effect of light colors is more brilliant in the opera house, they should be worn.

#### *THE RIDING DRESS.*

A lady's riding habit should fit perfectly. The skirt must be full, and long enough to cover her feet. She should wear stout shoes and gloves with gauntlets. The material for the riding dress may be of broadcloth or waterproof. Lighter goods may be used for summer, and a row of shot should be stitched at the bottom of the breadths of the left side to prevent the skirt from being blown by the wind. The riding dress should button nearly to the throat, and a linen collar with a bright necktie should be worn. Coat sleeves should come to the wrist with linen cuffs beneath them. No lace or embroidery should be worn when riding. The waist must be attached to a skirt of usual length, and the long riding skirt fastened over it, so that if an accident occurs obliging her to



dismount, she can remove the long skirt and still be properly dressed. The hair should be tucked up very compactly, and no veil must be allowed to stream in the wind. Fashion will determine the shape of the hat, and the trimming should be fastened very securely.

#### *A WALKING SUIT.*

A walking suit may be rich or plain. It should be neatly made and not shabby. Flashy colors may be used for trimmings. Black is the most becoming for a street dress. The walking dress must be short enough to clear the ground.

#### *DRESS FOR LADIES OF BUSINESS.*

Ladies who are employed as sales-women, teachers, or those occupied in literature, art or business of any kind should wear a dress different from the usual walking suit. The material should be serviceable and of a sober color. It should be plainly trimmed. Plain collar and cuffs should be worn; gloves that can be easily removed. Jewelry may be worn in a small quantity. The hat should be neat. Waterproof makes a good serviceable cloak for winter wear.

#### *ORDINARY EVENING DRESS.*

Silk is the most becoming for an evening dress. Woolen dresses may be worn in winter; and lawns or white dresses elegantly made, in summer. Much jewelry may be worn if desired. For winter the colors should be rich, and knots of bright ribbon should be worn at the throat and in the hair. Diamonds and artificial flowers are not in good taste. One may

make a casual call in an ordinary evening dress. A dress bonnet or hood may be worn. If the latter is worn it must be removed during the call.

*DRESS FOR SOCIAL PARTY.*

Choose your colors, material and trimmings to suit your taste. The neck and arms must be covered. Light gloves may or may not be worn.

*DRESS FOR CHURCH.*

A church dress should be the plainest promenade costume ; of dark color and no superfluous jewelry.

*DRESS FOR THE THEATRE.*

A rich promenade dress with a handsome cloak or shawl is suitable for the theatre. A bonnet or hat may be worn. Gloves should harmonize with the dress.

*DRESS FOR LECTURE AND CONCERT.*

A silk dress with laces and jewelry is a suitable costume for a lecture or concert. A rich shawl or an opera cloak is an appropriate outer garment. Light kid gloves should be worn.

*CROQUET, ARCHERY AND SKATING COSTUMES.*

Croquet and archery costumes may be similar, and they admit of more brilliancy in coloring than any of the out-of-door costumes. They should be short, displaying a handsomely fitting but stout boot, and should be so arranged as to leave the arms perfectly free. The gloves should be soft and washable. Kid is not suitable for either occasion. The hat should have a broad brim, so as to shield the face from the sun, and



render a parasol unnecessary. The trimming for archery costumes is usually of green.

An elegant skating costume may be made of velvet, trimmed with fur, with fur bordered gloves and boots. Any of the warm, bright colored wool fabrics, however, are suitable for the dress. If blue or green are worn, they should be relieved with trimmings of dark furs. Silk is not suitable for skating costume. To avoid suffering from cold feet, the boot should be amply loose.

#### *BATHING COSTUME.*

The best material for a bathing costume is flannel, and the most suitable color is gray, and may be trimmed with bright worsted braid. The loose sacque, or the yoke waist, both to be belted in, and falling about midway between the knee and ankle, is the best form for a bathing costume. An oil-skin cap to protect the hair from the water, and merino socks to match the dress, complete the costume.

#### *TRAVELING DRESS.*

Comfort and protection from dust and dirt are the requirements of a traveling dress. For an extensive journey a traveling suit is a great convenience, but for a short trip an ordinary dress may be worn with a duster or a waterproof cloak, as the season demands. A variety of materials may be used for a traveling dress. Soft neutral tints, and smooth surface, which does not retain the dust, may be used. The dress should be made plain and quite short. The underskirts should be colored, woolen in winter and linen in summer. The hat or bonnet must be plainly trimmed and protected by a thick veil. Collar and



cuffs should be worn. The hair should be put up in the plainest manner. A waterproof and warm woolen shawl are necessary, and may be carried in a shawl-strap when not needed. A satchel should be carried, in which may be kept a change of collars, cuffs, gloves, handkerchiefs, toilet articles and towels. A traveling dress should be well supplied with pockets. The waterproof should have large pockets, and there should be one in the underskirt, in which to carry such money and valuables as are not needed for immediate use.

#### *THE WEDDING DRESS.*

A full bridal costume should be white from head to foot. The dress may be of silk, heavily corded satin, or plain silk, merino, alpaca, crape, lawn or muslin. The veil may be of lace, tulle or illusion, but it must be long and full. It may or may not cover the face. Orange blossoms or other white flowers and maiden blush roses should form the bridal wreaths and bouquets. The dress is high, and the arms covered. Slippers of white satin and white kid gloves complete the dress.

#### *DRESS OF BRIDESMAIDS.*

The bridesmaids should not be so elaborately dressed as the bride. Their dresses must be of white, but they may wear delicately colored flowers and ribbons. They may not wear veils, but if they do, they must be shorter than that of the bride.

#### *TRAVELING DRESS OF A BRIDE.*

Silk or any of the fine fabrics for walking dresses are suitable for a bride's traveling dress. The shade may depend upon the latest style. Bonnet and gloves



should match the dress in color. It may, if she wishes, be more elaborately trimmed than an ordinary traveling dress. It is very customary now for the bride to be married in a traveling costume, and the bridal pair at once set out upon their journey.

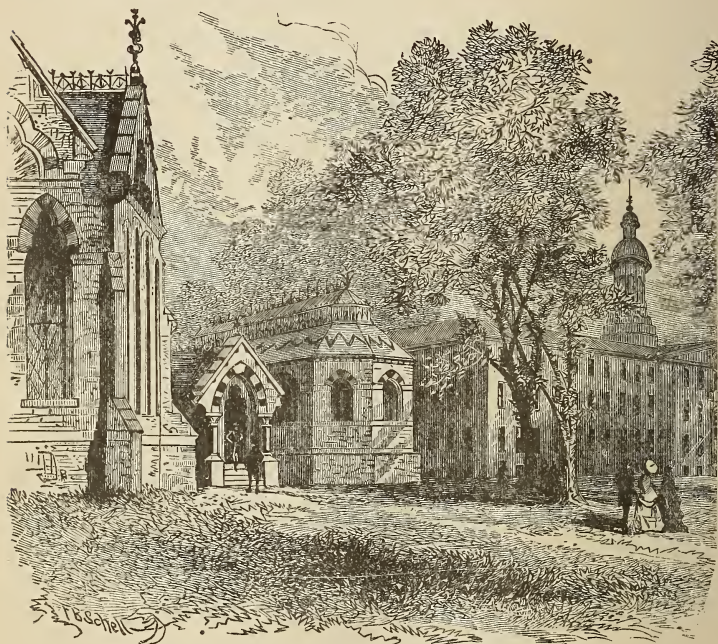
*DRESS AT WEDDING RECEPTIONS.*

Full evening dress should be worn by the guests at evening receptions. No one should attend in black or mourning dress, which should give place to grey or lavender. At a morning reception of the wedded couple, guests should wear the richest street costume with white gloves.

*MOURNING.*

In the United States no prescribed periods for wearing mourning garments have been fixed upon. When the grief is profound no rules are needed. But where persons wear mourning for style and not for feeling, there is need of fixed rules. For deep mourning one should wear the heaviest black of serge, bombazine, lustreless alpaca, delaine, merino or similar heavily clinging material, with crape collar and cuffs. Mourning dresses should not be trimmed. No ruffles, bows, or flounces are admissible. The bonnet is of black crape; a hat should never be worn. The veil is of crape or barege with heavy border; black gloves are worn and black bordered handkerchiefs should be used. Black furs may be worn in winter. Jewelry is forbidden; jet pins and buckles should be used. Black silk and alpaca trimmed with crape may be worn for second mourning with white collars and cuffs. The crape veil is laid aside for net or tulle, but the jet jewelry is still retained. A less degree of mourning

is worn of black and white, purple and gray, or a combination of these colors. Crape is retained in bonnet trimming and crape flowers may be added. Light gray, white and black, and light shades of lilac indicate a slight mourning. A black lace bonnet, with white or violet flowers, supersedes crape, and jet or gold jewelry is worn.



*PERIODS OF WEARING MOURNING.*

The deepest mourning is that worn by a widow for her husband. It is worn two years, sometimes longer. Widow's mourning for the first year consists of solid black woolen goods, collar and cuffs of folded untrimmed crape, a simple crape bonnet, and a long,

thick, black crape veil. The second year, silk trimmed with crape, black lace collar and cuffs, and a shorter veil may be worn, and in the last six months gray, violet and white are permitted. A widow should wear her hair perfectly plain, and should always wear a bonnet; never a hat.

The mourning for a father or mother is worn for one year. The first six months the proper dress is of solid black woolen goods trimmed with crape, black crape bonnet with black crape facings and black strings, black crape veil, collar and cuffs of black crape. Three months, black silk with crape trimming, white or black lace collar and cuffs, veil of tulle and white bonnet facings; and the last three months in gray, purple and violet. Mourning worn for a child is the same as that worn for a parent.

Mourning for a grandparent is worn for six months. Three months black woolen goods, white collar and cuffs, short crape veil and bonnet of crape trimmed with black silk or ribbon; six weeks in black silk trimmed with crape, lace collar and cuffs, short tulle veil; and six weeks in gray, purple, white and violet.

Mourning worn for a friend who leaves you an inheritance, is the same as that worn for a grandparent.

Mourning for a brother or sister is worn for six months, two months in solid black trimmed with crape, white linen collar and cuffs, bonnet of black with white facing and black strings; two months in black silk, with white lace collar and cuffs; and two months in gray, purple, white and violet.

Mourning for an uncle or aunt is worn for three months, and is the second mourning named above, tulle, white linen and white bonnet facings being worn

at once. For a nephew or niece, the same is worn for the same length of time.

The deepest mourning excludes kid gloves; they should be of cloth, silk or thread; and no jewelry is permitted during the first month of close mourning. Embroidery, jet trimmings, puffs, plaits—in fact, trimming of any kind—is forbidden in deep mourning, but worn when it is lightened.

Mourning handkerchiefs should be of very sheer fine linen, with a border of black, very wide for close mourning, narrower as the black is lightened.

Mourning silks should be perfectly lustreless, and the ribbons worn without any gloss.

Ladies invited to funeral ceremonies should always wear a black dress, even if they are not in mourning; and it is bad taste to appear with a gay bonnet or shawl, as if for a festive occasion.

The mourning for children under twelve years of age is white in summer and gray in winter, with black trimmings, belt, sleeve ruffles and bonnet ribbons.





## CHAPTER XXVI.

### PRESENTS.



UR presents spring from one of two sources. Either they are the manifestation of a pure, unselfish affection, or they are given with the expectation of receiving something in return. In the latter case they partake of the nature of bribes, and are a violation, not only of the rules of propriety, but even of the principles of morality. A true present must be a token of affection already existing, not a means of winning favor.

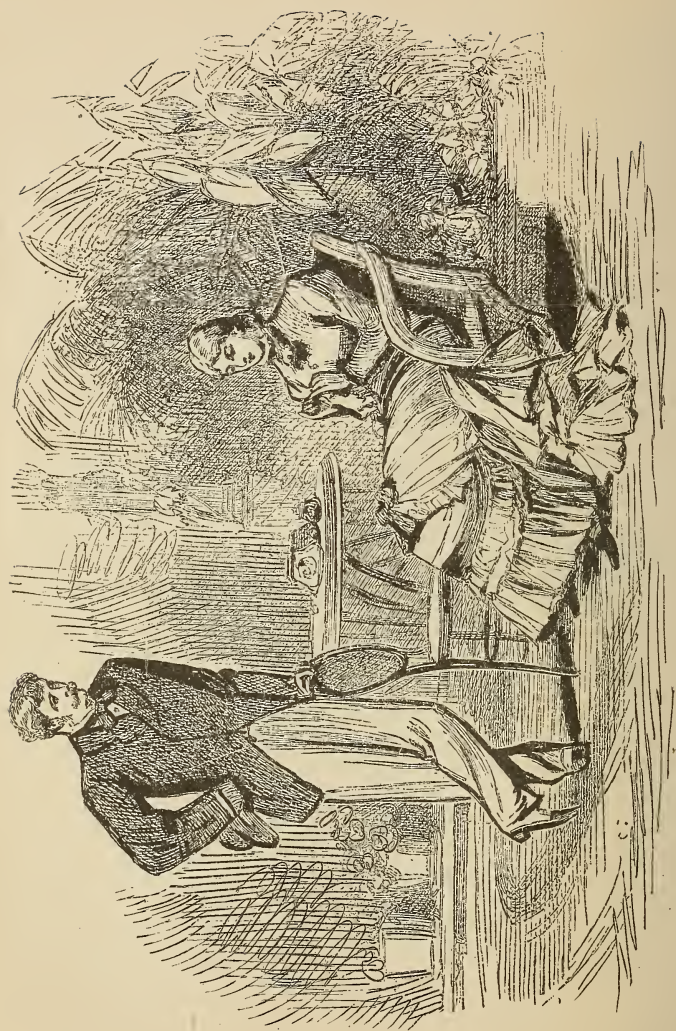
#### *COSTLY PRESENTS.*

Rich and costly presents should rarely if ever be made. A present ought to be valuable from what it signifies, rather than on account of what it really is. A wealthy father may, of course, make a costly gift to a son or daughter; but in most cases where there is not some close relationship, the propriety of such a gift would be extremely questionable.

#### *MOST SUITABLE PRESENTS.*

Says Emerson: "Our tokens of love are for the most part barbarous, cold, and lifeless, because they





do not represent our life. The only gift is a portion of thyself. Therefore, let the farmer give his corn; the miner, his gem; the sailor, his corals and shells; the painter, his picture, and the poet, his poem."

In other words, it is always best to give something of your own production or discovery. If the recipient have any love for you, the value of the gift will be enhanced many fold by being the offspring of your effort and skill. But if he have no true affection for the giver, nothing can be valuable as a gift.

A person sometimes comes into possession of a thing which is of no special value to himself, but which to another, on account of his calling, studies, or tastes, may be very desirable. Under such circumstance it is always proper to make a present of the thing in question, even to a stranger.

#### *GIFTS TO LADIES.*

As a rule a young unmarried lady should not receive a present, above all a costly present, from a gentleman; unless he be a relative, or is engaged to her. A costly gift from a gentleman to a young lady would be indelicate, as having the appearance of a bribe upon her affections. A married lady may receive a gift from a gentleman who is under obligations to her for hospitality.

#### *GIFTS BY LADIES.*

Gifts by ladies should be of a delicate nature, usually some dainty product of their own taste and skill. If a married lady makes a present to a gentleman she should give it in the name of both herself and her husband.

*A GENTLEMAN'S PRESENT TO HIS BETROTHED.*

Even to the lady to whom he is engaged a gentleman should not, as a rule, make very costly gifts. Neither is it the best of taste to present her ornaments for her person.

*GIFTS BEYOND ONE'S MEANS.*

Avoid giving a present that may seem inconsistent with your means. The recipient will be apt to think, even if his good taste prevents him from saying so, that you should have kept the gift, or its cost, for yourself.

*RECEIVING A GIFT.*

Always accept with expressions of gratitude any present offered you in the spirit of kindness, unless the circumstances are such that you can not with propriety take the gift. Never say to one who makes you a present, "I fear you rob yourself," nor anything to imply that the gift is beyond his means.

*REFERRING TO GIFTS.*

After a present has once been received and acknowledged, it is in bad taste for either party to refer to it again.

If you have made a present and the recipient praises it, do not be given to depreciate its value; but say that you are glad to know that it has given pleasure, or something to that effect.

## CHAPTER XXVII.

### BUSINESS.



O an American, business is the quintessence of energy, the well-spring of ambition, and the highway to wealth, honor and fame. On it are based the push and the drive which are daily adding millions to the treasures of this nation, as well as giving us reputation and integrity among the peoples of the world. The following will be found to give many valuable suggestions as to the most efficient way of obtaining for one's self a good knowledge of the laws and customs of well-regulated business.

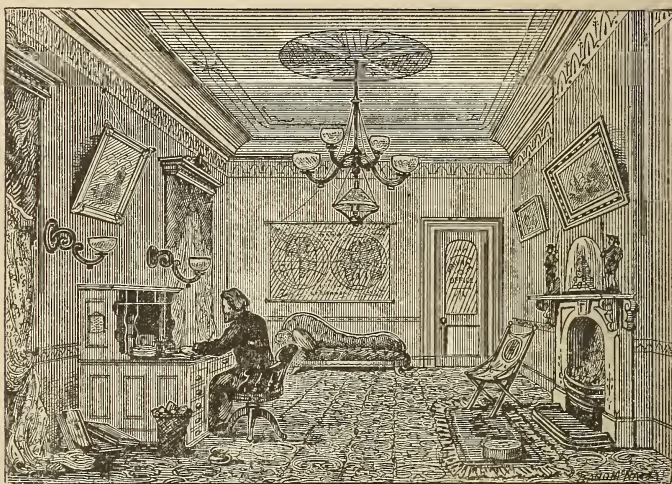
#### *GENERAL RULES FOR BUSINESS.*

Form good habits and be polite to all ; for politeness is the key to success. Be cheerful and avoid breaking an engagement. If you have to fail in carrying out an engagement you should make the fact known, stating



your reasons. Do not deceive a customer. It will ruin your business. "Honesty is the best policy."

Never loose your temper in discussing business matters. Meet notes and drafts promptly. To neglect this is to ruin your reputation. If you can not pay, write at once to your creditor, stating plainly the reason why you can not pay him, and say when you will be able.



Pay bills when presented. Never allow a creditor to call a second time to collect a bill. Your credit will be injured if you do. When you collect a bill of a man thank him.

Never look over another man's books or papers if you should chance to see them open.

When writing a letter asking for information, always enclose an envelope, addressed and stamped, for an answer.

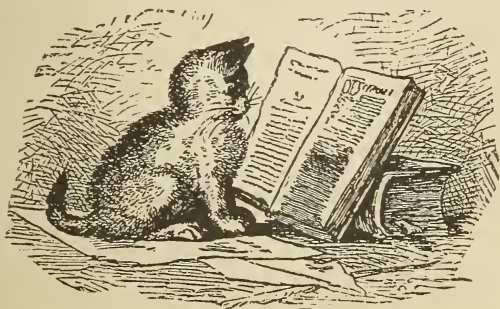


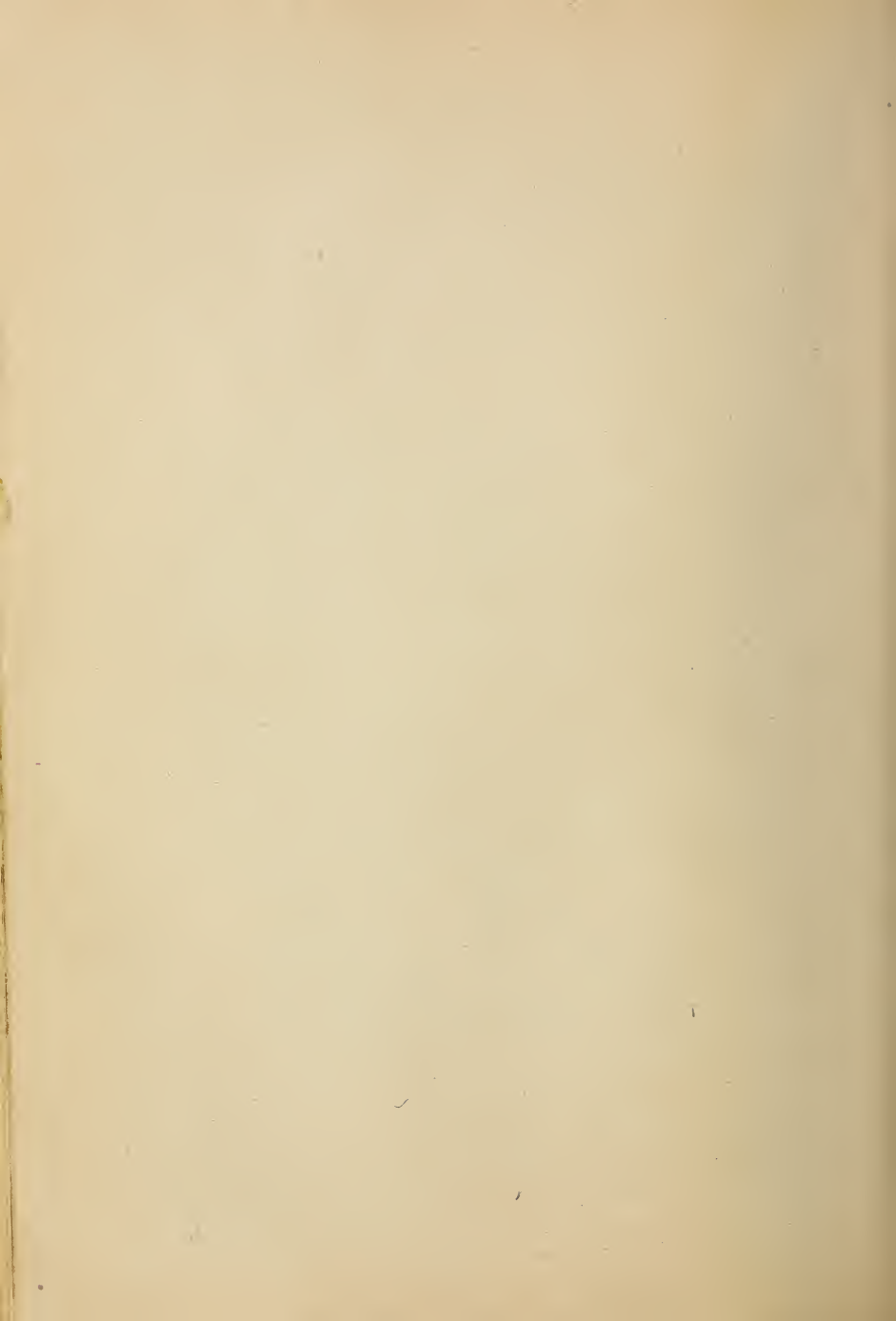
Reply to all letters immediately. When you call upon a man during business hours, transact your business rapidly and make your call as short as is consistent with the matter in hand. As a rule, men have but little time to visit during business hours.

When in company, where two or more men are talking over matters of business, do not listen to a conversation that is not intended for you to hear.

When you pay out a large sum of money, insist that the person to whom it is paid shall count it in your presence; and on the other hand, never receive a sum of money without counting it in the presence of the party who pays it to you.

Employers, having occasion to reprove any of their clerks or employes, will find that by speaking kindly they will accomplish the desired object much better than by harsher means.





## CHAPTER XXVIII.

### HARMONY OF COLORS IN DRESS.



HARMONY of colors is a most essential element in a lady's wardrobe. No matter how rich and elegant the material is, if the colors do not harmonize the effect is spoiled. Some colors should never be worn together, because they create a positive discord.

A small lady should never wear a dress with large figures, plaids or stripes, nor is it in taste for a large lady to do so. These styles are most suited to ladies of medium size.

Rich and elegant materials suit a large figure. Slender ladies may wear much drapery, but those who are short and stout must wear but little.

Tall, slim ladies should never wear stripes; and short, fleshy persons should avoid flounces, or any horizontal trimming of the dress which causes them to look shorter.

A lady of fair complexion should wear delicate tints, while brunettes should wear dark rich shades.





Blue is most suitable for yellow or auburn hair.

Scarlet, orange or white make good effect when worn on black hair.

The following list shows what colors harmonize:

*COLORS THAT HARMONIZE.*

Black and pink.  
Black and lilac.  
Black and scarlet.  
Black and maize.  
Black and slate color.  
Black and orange; a rich harmony.  
Black and white; a perfect harmony.  
Black and brown; a dull harmony.  
Black and drab or buff.  
Black, white or yellow and crimson.  
Black, orange, blue and scarlet.  
Black and chocolate brown.  
Black and shaded cardinal.  
Black and cardinal.  
Black, yellow, bronze and light blue.  
Black, cardinal, blue and old gold.  
Blue and brown.  
Blue and black.  
Blue and gold; a rich harmony.  
Blue and orange; a perfect harmony.  
Blue and chestnut.  
Blue and maize.  
Blue and straw color.  
Blue and white.  
Blue and fawn color; weak harmony.  
Blue and stone color.  
Blue and drab.



Blue and lilac; weak harmony.  
Blue and crimson; imperfectly.  
Blue and pink; poor harmony.  
Blue and salmon color.  
Blue, scarlet and purple (or lilac).  
Blue, orange and black.  
Blue, orange and green.  
Blue, brown, crimson and gold (or yellow).  
Blue, orange, black and white.  
Blue, pink and bronze green.  
Blue, cardinal and old gold.  
Blue, yellow, chocolate-brown and gold.  
Blue, mulberry and yellow.  
Bronze and old gold.  
Bronze, pink and light blue.  
Bronze, black, blue, pink and gold.  
Bronze, cardinal and peacock blue.  
Brown, blue, green, cardinal and yellow.  
Brown, yellow, cardinal and peacock blue.  
Crimson and gold; rich harmony.  
Crimson and orange; rich harmony.  
Crimson and brown; dull harmony.  
Crimson and black; dull harmony.  
Crimson and drab.  
Crimson and maize.  
Crimson and purple.  
Cardinal and old gold.  
Cardinal, brown and black.  
Cardinal and navy blue.  
Chocolate, blue, pink and gold.  
Claret and old gold.  
Dark green, white and cardinal.  
Ecrue, bronze and peacock.  
Ecrue and light blue.

Garnet, bronze and pink.  
Gen d'arme and cardinal.  
Gen d'arme and bronze.  
Gen d'arme and myrtle.  
Gen d'arme and old gold.  
Gen d'arme, yellow and cardinal.  
Gen d'arme, pink, cardinal and lavender.  
Green and gold, or gold color.  
Green and scarlet.  
Green and orange.  
Green and yellow.  
Green, crimson, blue and gold, or yellow.  
Green, blue and scarlet.  
Green, gold and mulberry.  
Green and cardinal.  
Lilac and white; poor.  
Lilac and gray; poor.  
Lilac and maize.  
Lilac and cherry.  
Lilac and gold, or gold color.  
Lilac and scarlet.  
Lilac and crimson.  
Lilac, scarlet, and white or black.  
Lilac, gold color and crimson.  
Lilac, yellow or gold, scarlet and white.  
Light pink and garnet.  
Light drab, pine, yellow and white.  
Myrtle and old gold.  
Myrtle and bronze.  
Myrtle, red, blue and yellow.  
Myrtle, mulberry, cardinal, gold and light green.  
Mulberry and old gold.  
Mulberry and gold.  
Mulberry and bronze.

Mulberry, bronze and gold.  
Mulberry and pearl.  
Mode, pearl and mulberry.  
Maroon, yellow, silvery gray and light green.  
Navy blue, light blue and gold.  
Navy blue, gen d'arme and pearl.  
Navy blue, maize, cardinal and yellow.  
Orange and bronze; agreeable.  
Orange and chestnut.  
Orange, lilac and crimson.  
Orange, red and green.  
Orange, purple and scarlet.  
Orange, blue, scarlet and claret.  
Orange, blue, scarlet, white and green.  
Orange, blue and crimson.  
Pearl, light blue and peacock blue.  
Peacock blue and light gold.  
Peacock blue and old gold.  
Peacock blue and cardinal.  
Peacock blue, pearl, gold and cardinal.  
Purple and maize.  
Purple and blue.  
Purple and gold, or gold color; rich.  
Purple and orange, rich.  
Purple and black, heavy.  
Purple and white, cold.  
Purple, scarlet and gold color.  
Purple, scarlet and white.  
Purple, scarlet, blue and orange.  
Purple, scarlet, blue, yellow and black.  
Red and white, or gray.  
Red and gold, or gold color.  
Red, orange and green.  
Red, yellow or gold color and black.

Red, gold color, black and white.  
Seal brown, gold and cardinal.  
Sapphire and bronze.  
Sapphire and old gold.  
Sapphire and cardinal.  
Sapphire and light blue.  
Sapphire and light pink.  
Sapphire and corn.  
Sapphire and garnet.  
Sapphire and mulberry.  
Shaded blue and black.  
Scarlet and blue.  
Scarlet and slate color.  
Scarlet and orange.  
Scarlet, blue and white.  
Scarlet, blue and yellow.  
Scarlet, black and white.  
Scarlet, blue, black and yellow.  
Shaded blue, shaded garnet and shaded gold.  
Shaded blue and black.  
White and cherry.  
White and crimson.  
White and brown.  
White and pink.  
White and scarlet.  
White and gold color; poor.  
Yellow and black.  
Yellow and brown.  
Yellow and red.  
Yellow and chestnut or chocolate.  
Yellow and white; poor.  
Yellow and purple; agreeable.  
Yellow and violet.  
Yellow and lilac; weak.

Yellow and blue; cold.

Yellow and crimson.

Yellow, purple and crimson.

Yellow, purple, scarlet and blue.

Yellow, pink, maroon and light blue.





## CHAPTER XXIX.

### LETTER WRITING.



**L**ETTER writing, practically considered, is the most important of all kinds of composition. It is indispensable in business, for much of business must be done by correspondence. A person who is able to write well is more likely to be called to a desirable situation than he who is deficient in the art. By letter writing, much can be done to maintain and strengthen our social ties. In receiving letters from absent friends, there is a pleasure that no one would wish to forego. The culture of a person is plainly indicated by his letters; "and it is as great a violation of propriety to send an awkward and badly written letter, as it is to appear in the company of refined people, with swaggering gait,

soiled linen, and unkempt hair." Letter writing is a practical exercise in English composition, and can be practiced by persons of any age or position. Many distinguished writers of other kinds of composition, have acquired much of their power of expression by their practice of writing letters. The advantages of the art are so obvious that arguments in its favor are not a necessity.

#### *PAPER.*

Most of the letters written now-a-days are on note paper. That called "commercial note" is generally used by gentlemen; smaller sizes are preferred by ladies. A private letter should never be written on foolscap paper. If its use be necessary, an apology should be made for it. A social letter ought to be written on a whole sheet of paper; and except on business, a half-sheet letter should never be sent. For any kind of letter no color is more tasteful than white, and gentlemen should use it exclusively. Paper delicately tinted and perfumed may be used by a lady; but its use by a gentleman would be out of taste. Paper with a black border is called "mourning paper;" this, with envelopes to match, may be used by persons who mourn the loss of a relative. "The width of the border should correspond somewhat to the nearness of the relationship and the recentness of the bereavement." Ruled or plain paper may be used without violating good taste; but unruled paper is preferable because it is more stylish, and furnishes opportunity for writing much or little on a page. The practice of putting lines under plain paper to aid in writing straight, is not to be commended, since it

consumes time and prevents the proper discipline of the hand.

#### *ENVELOPES.*

The envelope should be of the same color or tint as that of the paper, and should be a little longer than the width of the written page. In their correspondence with one another, gentlemen may use either white or buff envelopes; "but it is not allowable to send a buff envelope to a lady, nor do ladies use that kind at all." It is necessary to avoid the use of inferior paper and envelopes; fine paper seems to inspire fine thoughts.

#### *INK.*

Black ink is in better taste than fancy inks, and is more desirable and durable. A letter ought not to be written with red ink. From the fact that black ink does not fade, it is used exclusively for copying records in the War Department at Washington.

#### *HEADING.*

The heading is "a statement of the place where, and the time when, a letter was written." If the "place" is in a large city, the heading should give the number, the street, the city and the state. The name of the state may be omitted if the locality is in a very large city. It is regarded as absurd to write, "220 Nassau Street, New York City, N. Y." When a letter is written at a place outside of a city, the heading should embrace the name of the post-office and that of the state. The name of the county should be given in the heading of a business letter, and ought to be named in all letters, unless the writer is corre-





sponding from a place whose locality is well known to the person addressed. The date consists of the month, the day of the month, and the year, as, "Nov. 12, 1882." When the day of the week is important, it is written at the beginning of the date: "Saturday, Nov. 12, 1882." The year is often omitted, when it is of less consideration than the day of the week. The heading may occupy from one to three lines, and "should begin on the first line, a little to the left of the middle." A short heading can be written on one line, and it may be laid down as a rule, that the heading should contain as few lines as possible consistent with neatness. The model headings that follow indicate the position that the beginning of each line should occupy, and also show the punctuation of the parts of the heading. Business letters are always dated at the top. Social letters and those written in the third person are often dated at the bottom without violating any rule of propriety. When this is done, "the place and date must be begun near the left edge of the paper, on the next line below that on which the signature is written."

## MODELS OF HEADING.

## MODEL 1.

*Ann Arbor, Mich., June 23, 1881.*

## MODEL 2.

*Gartensburg, Hendricks Co., Ind.,  
Thursday, Sept. 13, 1881.*



## MODEL 3.

*Indiana State University,  
Bloomington, Ind.,  
Oct. 3, 1881.*

## MODEL 4.

*557 Broadway, New York,  
Oct. 28, 1881.*

## MODEL 5.

Residence and date at the bottom.

(Place of Signature.)

*632 North Meridian Street,  
Indianapolis, Ind., Nov. 24, 1881.*

## THE INTRODUCTION.

The introduction consists of the address and the salutation. The address comprises the title and name of the person written to, and his directions. In the following example: Mr. John J. Curtis, 23 High St., Boston; Mr. John J. Curtis is the title and name, and 23 High St., Boston, the directions. This address is the same as that which is put upon envelopes, and is called the "inside address" to distinguish it from the superscription, which is called the "outside address." The name should be written so that it can be read easily, and politeness requires that some title should be added to it. As a rule, two titles can not

be joined to one name ; but to this there are two exceptions. When addressing a clergyman whose surname alone is known to us, we may write Rev. Mr. Spears, the Mr. being regarded as a substitute for the Christian name; and if a married man has a professional or literary title prefixed to his name, Mrs. may be used before it to denote his wife, as Mrs. Secretary Blaine. The directions must comprise the name of the post-office nearest the person addressed, and the state in which it is situated. The name of the county is necessary if the post-office is in a town not well known. If it be in a city, the number of the house, the street, the city, and the state should be given. The name of the state can be omitted if the post-office be in a large city. In business letters the address should be in full, and it ought to be found in every letter since the envelope is liable to be torn or lost, thus preventing the communication from reaching the person to whom it was written. The salutation is the term of politeness used to introduce a letter, as *Dear Sir*, *My Dear Friend*, *My Honored Father*. Business letters generally begin with *Sir*, *Dear Sir*, *Sirs*, or *Gentlemen*. Never use "Gents." for Gentlemen, nor "Dr." for Dear. For a letter addressed to a married woman or a single woman not young, the proper salutation is *Madam*, *Dear Madam*, or *My Dear Madam*. In a business letter to a young unmarried lady, the address alone is generally used as introduction, that the repetition of *Miss* may be avoided. The kinds of salutation used depend upon the feelings of the writer and his relation to the person addressed. Extravagant salutations, such as *Darlingest of Darlings* should not be indulged in, since

to sensible people the expressions sound flat and silly. Under the heading Models of Introduction, various forms of salutation can be seen. The place of the address in business letters and in those addressed to persons with whom we have but little acquaintance, is at the top of the page; in letters to relatives or very intimate friends, the address should be written at the bottom. The address should be on the first line below the date, and should begin at the marginal line that is from one-fourth of an inch to one inch from the left edge of the sheet. It may occupy from one to three lines. The first line should contain only the name and title, the second should contain the directions, if the last word is an abbreviation or a short word; but if the last item be a long word, it should be on the third line. The initial letters on the lines containing the address should be in a line sloping downward to the right as may be seen in the models. When the address makes three lines, the position of the first letter of the salutation is under the initial letter of the items on the second line of the address (Model 1), or under that of the first (Model 2). The former arrangement is preferred. If the address makes two lines, the salutation should begin about one inch from the initial letter of the second line (Model 3), or else under the initial letter of the first line (Model 4). When the address is on one line, the salutation should begin about one inch to the right of the marginal line (Model 5). If there is no address at the top, the salutation begins at the marginal line (Model 6). The salutation in familiar letters is often incorporated in the first sentence of the letter. When this occurs, the letter begins almost one-sixth of the distance from the left

edge of the paper to the right edge (Model 7). Irregularity prevails in the punctuation of the introduction, but the following models give sufficient information on the subject for correct and polite letter writing :

## MODELS OF INTRODUCTIONS.

## MODEL 1—BUSINESS FORM.

*Messrs. Vanderbilt & Gould,  
73 Wall St.,  
New York.*

*Dear Sirs :*

*Yours favor, etc.*

## MODEL 2—BUSINESS FORM.

*Messrs. Strobridge & Co.,  
140 Race Street,  
Cincinnati.*

*Dear Sirs,—Please send by next, etc.*

## MODEL 3—BUSINESS FORM.

*Messrs. Rand, McNally & Co.,  
Chicago, Ill.*

*Gentlemen,—I have the  
honor to acknowledge the receipt, etc.*







MODEL 4—BUSINESS FORM (TO A LADY).

*Miss Mattie Rogers,*

*Schenectady, N. Y.*

*We acknowledge with pleasure the receipt of  
your manuscript.*

MODEL 5—SOCIAL FORM.

*Mrs. L. E. Bailey,*

*Dear Madam:*

*Accept my sincere  
thanks, etc.*

MODEL 6—SOCIAL FORM (DOMESTIC).

*My Dear Daughter,*

*Since I last wrote to you, etc.*

MODEL 7—SOCIAL FORM (FAMILIAR).

*Your most welcome letter, my dear  
friend, arrived to-day, etc.*

*BODY OF THE LETTER.*

The body of the letter is that part of the communication that is between the introduction and conclusion. It should begin under the end of the salutation; but when the address is long, it may begin on the same line, a comma and a dash, or a colon and a dash, being placed between the last word of the salutation and the first word of the letter. (See Model 3 under Models of Introduction.)

A blank margin that varies with the width of the paper should always be left on the *left hand* side of each page. The margin should be perfectly even, and should never be so wide or so narrow as to go beyond the limits of taste. On large letter-paper it should be about an inch; on note-paper, about three-eighths of an inch. When the sheet is quite small, a quarter of an inch is sufficient. A letter should be divided into paragraphs according to the rules for other composition. The first word of a paragraph should begin about one-sixth of the way across the line from left to right.

The penmanship should be legible, neat, and elegant. Flourishes in a letter are out of place, skipping pages is not to be commended, crossing letters is not entirely respectful to the person addressed and blots and interlineations are not allowable.

The closing lines of the body of the letter are usually some expression of respect or attachment; as in the following examples:

“Deign, madam, to receive the assurance of my respectful attachment.”

“Accept, madam, the homage of my respect.”

“The sentiments with which you have inspired me, sir, are equally sincere and permanent.”

“My tender and respectful attachment will end only with my life.”

“I have the honor to be, sir, with sentiments of respect and consideration.”

The closing lines, such as the preceding, are found with the ordinary formula that constitutes the conclusion.

#### THE CONCLUSION.

The conclusion consists of the *complimentary close*, and the *signature*; it also contains the *address* of the person written to, if the same is not found in the introduction.

The complimentary close is the phrase of respect used at the end of a letter. It admits of a great variety of forms on *social* letters, such as your friend, ever yours, your affectionate father, etc.; but in letters written on *business*, or to strangers and mere acquaintances, the usual form is yours truly, or yours respectfully, which admits of but slight variation, as yours very truly, or truly yours. *Official* letters have a more formal close than others, as:

I have the honor to be, sir, with the highest consideration,

Your obedient servant,

A. B.

The *signature* is the name of the writer, and it should be attached to every letter, the name being written plainly and in full. If the writer is a lady, she should sign her name so as to indicate her sex, and whether she is married or single, this can be done

by prefixing *Miss* or *Mrs.* A married lady generally uses her husband's name, to which she prefixes the title *Mrs.* if he is living; otherwise, she should use her own name.

The position for the complimentary close is on the line immediately below the body of the letter and may occupy from one to three lines.

The signature is written near the *right-hand* edge of the sheet, on the line below the complimentary close.

The close and the signature must be arranged so that the initial letter of the lines will present a regular slope downward and to the right.

If the address is not written at the top of the letter, it should be placed at the close, the beginning of the first word being located at the marginal line and on the line immediately below the signature.

The proper punctuation of the complimentary close and the signature can be learned by consulting the Models which follow :

#### MODELS OF CONCLUSION.

##### MODEL 1.

*Yours respectfully,*  
*Eugene Davis.*

##### MODEL 2.

*I remain, dear sir,*  
*Your obedient servant,*  
*James H. Beck.*

## MODEL 3—WITH ADDRESS.

D

*Very truly yours,**F. C. Wickwire.**Dr. Eugene Baker,**Ithaca,**N. Y.*

## MODEL 4—WITH DATE.

*Yours sincerely,**Leon M. Gillett.**Battle Creek, Michigan,**Sept. 20, 1881.*

## MODEL 5.

*I am, dear sir,**With greatest respect,**Your obedient servant,**Charles W. J. Hamrick.**Mr. John Holloway,**University of Virginia,**Charlottesville, Va.*



*FOLDING.*

Folding is a very simple matter, but it is often very awkwardly done.

The paper should be folded so that the edges of the letter will be exactly even. The folds ought to be pressed with the thumb or a paper knife, so as to give them a neat appearance. Fine paper, of medium thickness, is most suitable for letters. The letter should be inserted in such a manner that, when taken out in the usual way and unfolded, it will be right end up.

*THE SUPERScription.*

The superscription is the address written on the envelope, and consists of the name and title of the person to whom the letter is sent, and his full directions. It is called the outside address, to distinguish it from the address at the head or foot of the letter. What is said concerning those three items in the remark on the "inside address," applies with equal fitness to the "outside address," and need not be mentioned here.

The upper edge of the envelope is the open one. Have that edge from you when you write the superscription, otherwise it will be upside down. The writing should be in straight lines, parallel with the upper edge of the envelope; the foolish affectation of writing diagonally across the corner is to be avoided. It is out of taste to use envelopes that are ruled either by a pen or some sharp-pointed instrument for making indentations. If you can not write straight without lines, slip into the envelope a card ruled heavily, so that the lines will show through. This may be used

till straight lines can be written without the aid of ruled envelopes. The name should be a little below the middle of the envelope, the initial letter being near the left edge, "sometimes close to it, sometimes one or two inches from it, according to circumstances; and the other parts should be written at equal distances under it, each a little farther to the right, so that the last part shall come near the right-hand corner."

To a person residing in the country, direct as follows:

*Name and Title,*  
*Post Office,*  
*County,*  
*State.*

To a person in a city direct as follows:

*Name and Title,*  
*Number and Street,*  
*City,*  
*State.*

When addressing a letter in care of a person, the order is:

*Miss Minnie Rogers,*  
*care of Edgar A. Poe, Esq.,*  
*Baltimore,*  
*Ind.*

The governor of a State is addressed in this way :

*His Excellency,  
Governor Levi P. Morton,  
Indianapolis,  
Indiana.*

A person with an official designation is addressed as follows :

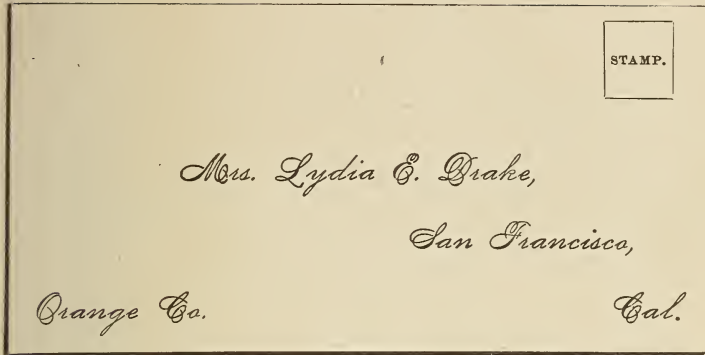
*Prof. James H. Smart,  
Pres. of the Board of Education,  
Atlanta, Ga.*

The superscription should be plainly written, and the punctuation studied from the Models.

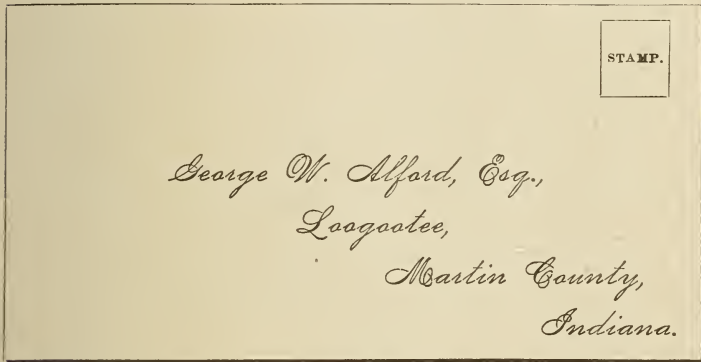
MODEL 1.

<div data-bbox="825 1034 907 1124" data-label="Text"><p>STAMP.</p></div> <div data-bbox="390 1183 917 1392" data-label="Text"><p><i>Miss Emma Roe, 1264 Walnut St., Philadelphia.</i></p></div>
---

## MODEL 2.



## MODEL 3.



## THE STAMP.

Before sending a letter, affix to it a proper stamp. The communication will not be forwarded unless it is prepaid one full rate.

The stamp should be affixed to the upper right-hand corner of the face of the envelope, at about one-sixteenth of an inch from the top and one-eighth of an inch from the end.

The stamp is a picture, and should be right end up,

its edges being parallel with those of the envelope. "Putting the stamp on upside down or awry indicates carelessness rather than rapidity, and any appearance of carelessness in a letter is disrespectful to the person to whom it is sent."

Be sure to put on an envelope as many stamps as are necessary to send the letter ; two stamps should be used if you are not certain that one is sufficient.

COMPLETED MODELS.

FORM OF SOCIAL LETTER.

*My Dear Brother,*

*The beautiful fossil that you send me from the wilds of Texas, shows that you have not abandoned the study for which you have had an inclination so long.*

*The specimen has been deposited in the museum, and is a matter of great curiosity to the visitors. Your description of it enables me to describe it with more readiness than any one else. The present is highly prized, and I thank you for it with all my heart.*

*Your loving sister,*

*Mellie Smith.*

*Mr. Albert B. Surber,*

*Austin, Tex.*



## FORM OF BUSINESS LETTER.

*New Orleans, La.,*

*Nov. 26, 1881.*

*Mr. Charles H. Caryl,*

*Kalamazoo,*

*Michigan.*

*Dear Sir,—It gives me pleasure to inform you that the book in which you are interested will soon be completed. A copy of the work will be sent you when the first edition is ready for sale.*

*The publication to which you wish to devote your attention in some of the Eastern States will be issued during the coming season.*

*Yours respectfully,*

*James Gordon Bennett.*

*A LETTER OF INTRODUCTION.*

As a guide is to a man in an unknown land, so is a letter of introduction to a man in a strange community. A person going to a strange place ought to be prepared with such a valuable aid. A letter of this kind properly prepared must be brief, and must contain the full name and address of the person introduced, to which should be added an expression stating the pleasure that you think the new acquaintance will create. A letter of introduction may be sealed by the person introduced, but not by the writer. A gentleman delivering to a lady a letter that introduces him is at liberty to call upon her. By sending her a card he can ascertain whether it is more convenient to receive him then or appoint another hour that is more convenient.

Great caution must be exercised in giving a letter of introduction. The writer must be well acquainted with the one introduced and with the person to whom he writes. A well-bred gentleman or lady who is the recipient of such a letter will, in twenty-four hours, attend to the demands of the letter by inviting the person introduced to dine, or engage in some agreeable pastime or amusement.

A letter of introduction is often left with a card ; in such a case a gentleman in the family may call upon the stranger the following day, or he may send a card with an invitation. Should the letter introduce a gentleman to a lady, she may answer by a note of invitation appointing a time for him to call.

## MODEL LETTER OF INTRODUCTION.

*Chicago, Ill.,*

*December 25, 1881.*

*Dear Sir.*

*I take pleasure in introducing to you my esteemed friend, Miss Elizabeth Black, a young lady of estimable qualities, who will spend a few weeks in your city. I am confident that an acquaintance with her will be a pleasure to you, as it will also be to Miss Black. Any favor you may show her will be a gratification to me.*

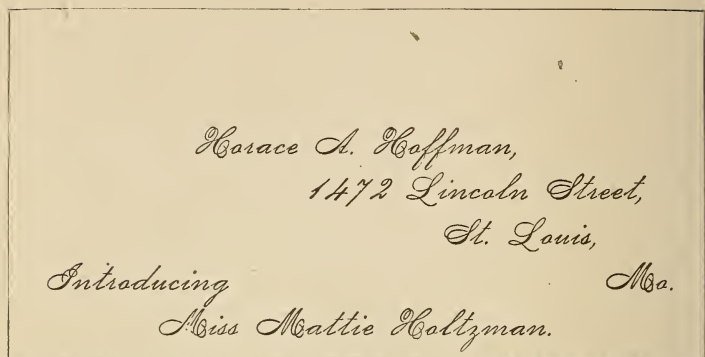
*Yours sincerely,*

*Frank Spooner.*

*To Arthur Lennox,*

*Davenport, Ia.*

The envelope should be addressed as follows :



#### FAMILY LETTERS.

Letters written from one member of a family to another are less formal than any other kind of epistolary correspondence. They should exhibit some characteristics of the writer ; should contain information on minor matters as well as on subjects of more importance ; and should be written so as to give the greatest amount of satisfaction to the recipient.

#### LETTERS OF FRIENDSHIP.

Letters of friendship are more formal than family letters, contain less gossip, and embrace matters in which both the writer and recipient are interested. Such letters should be answered with sufficient promptness to keep alive the friendship between the correspondents, unless there be a desire for this to cool.

#### THE BUSINESS LETTER.

This should be embraced in a few words and should relate directly to the business in hand. If an apology

or explanation is necessary, let it be inserted after the business portion of the letter is finished. A business letter should be answered as soon as possible after its receipt. The response in some cases, may be on the same page with the original letter; but this kind of reply should not be made, save when the points in question are few and brief.

MODELS FOR BRIEF BUSINESS LETTERS.

A LETTER REQUESTING EMPLOYMENT.

*New York, March 1, 1880.*

*Messrs. Kent & Brother,*

*Dear Sirs:*

*Having heard that you are in need of more assistance in your establishment, I venture to ask you for employment. I can refer you to Messrs. Jones & Smith, my late employers, as to my qualifications, should you decide to consider my application.*

*Yours truly,*

*Frank Gauden.*



## LETTERS REGARDING THE CHARACTER OF A SERVANT.

*Dear Madam:*

*Laura Henson having applied to me for the position of cook, refers me to you for a character. I feel particularly anxious to obtain a good servant for the coming winter, and shall therefore feel obliged by your making me acquainted with any particulars referring to her character, and remain, madam,*

*Your very obedient servant,*

*Mrs. Robert Kirkwood.*

*To Mrs. M. C. Hunter.*

Mrs. Robert Kirkwood,

Dear Madam: It gives me pleasure to say that Laura Henson lived with me for six months, and during that time I found her active, diligent and efficient. She is a superior cook, and I have full confidence in her honesty. I feel that I can recommend her with full confidence of her being likely to give you satisfaction. I am, madam,

Your very obedient servant,

Mrs. M. C. Hunter.

## NOTES, DRAFTS, BILLS AND RECEIPTS.

## PROMISSORY NOTE WITHOUT INTEREST.

\$500. Columbus, O., July 7, 1881.

Ninety days after date, I promise to pay  
Martin Patterson, or order, at my office in  
Columbus, five hundred dollars, value received.

William Stone.

## PROMISSORY NOTE WITH INTEREST, BUT NOT NEGOTIABLE.

\$262.70. St. Louis, Sept. 12, 1881.

For value received, I promise to pay  
James Adams two hundred and sixty-two  
dollars and seventy cents, on August 20, next,  
with interest at seven per cent. after January  
1, 1882.

Timothy Hall.

## NEGOTIABLE NOTE PAYABLE TO BEARER.

\$95.      *Galveston, Tex., Nov. 10, 1881.*

*Twenty days after date, for value received,  
I promise to pay Gayle Ford, or bearer, at  
my office in Galveston, ninety-five dollars,  
with interest from date.*      *Thomas Piper.*

## FORM OF A RECEIPT.

\$30.      *New York, Nov. 13, 1881.*

*Received from Hiram Hill, thirty dollars  
to apply on account.*      *Jones, Smith & Co.*

## FORM OF A BILL.

*San Francisco, Cal., Dec. 3, 1881*

*Jully Young, Dr.*

*To Walter Lindley.*

*Twelve volumes History of England, at  
\$3.50 per volume, \$42 00.*

## DRAFT OR ORDER "WITHOUT GRACE."

\$375.                      Peru, Ind., May 20, 1881.

At sight, without grace, pay to John  
Wicks & Co., three hundred and seventy-five  
dollars, and charge to account of

Stewart & McPheeters.

To First National Bank,

Peru, Ind.

## FORM OF A DRAFT, TIME FROM SIGHT.

\$2,000.                      Cincinnati, O., July 8, 1881.

At twenty days sight, pay to the order of  
Horne, Byars & Co., two thousand dollars,  
and charge the same to the account of

Shepard & Niles.

To Bowen, Stewart & Co.,

Indianapolis, Ind.



*LETTERS OF CONGRATULATION AND CONDOLENCE.*

They should be brief, and confined to the matter for which you offer your congratulations or condolence. A letter of congratulation may be written to any acquaintance whom you wish to inform of the pleasure you derive from his success; while a letter of condolence should be sent only to intimate friends or relatives, and should express real feeling for those in bereavement.

*THE LOVE LETTER.*

A love letter should be dignified in tone and expressive of esteem and affection. It should be free from silly and extravagant expressions, and contain nothing of which the writer would be ashamed were the letter to fall under the eyes of any person beside the one to whom it was written.

*REPLIES.*

A reply should promptly follow the receipt of a letter; it can not be civilly delayed for any great length of time. It is customary to begin a reply by noticing the date of the letter to which an answer is given.

One of the following forms is generally adopted :

“I hasten to answer the letter which you did me the honor of writing on the — ;”

“I have received the letter with which you honored me on the — ;”

“I have not been able, until this moment, to answer the letter which you did me the honor of writing on the —.”

*RULES OF EPISTOLARY COMPOSITION.*

1. Every letter is of some importance: remember this before you begin to write.

2. Do not consult grammarians, or lexicons, when you write a letter; depend rather on an attentive perusal of the best epistolary authors of both sexes. Study the letters of women in preference to those of men.

3. Before you begin a letter, imagine that you are in the presence of the absent person; converse with him, pen in hand.

4. Julius Cæsar dictated several letters at once; do not imitate the Dictator of Rome, compose but one letter at a time.

5. In your letters to a man in office, or to a protector, beware of exhibiting more intellect than he possesses.

6. Do not write a letter of reproof, immediately after a liberal repast.

7. Never write long letters to persons in easy circumstances.

8. During your whole life, write to your instructors or instructresses with as much respect and gratitude as to your parents.

9. In your letters, ask nothing and refuse nothing, which would cause you to blush, if you were to make the request or denial in person.

10. Write all your letters in a simple style; especially those which are addressed to the unlearned, and to men of sense.

11. When you propose to be laconic in your letters, avoid dryness; a dry style is the evidence of a barren mind.

12. A letter is like a nosegay ; the thoughts should be well assorted.

13. In a crowd of persons, there are no two countenances exactly alike ; let the case be the same with your letters.

14. Speak of your friends, as if they were present ; write to them in the same manner.

15. In your letters, accommodate yourself to the respective capacities of your correspondents. A young man should slacken his pace, when he walks with an old gentleman, or with a lady.

16. Do not amass a previous store of brilliant or profound ideas in order to dispose of them in your letters as occasion may require. In the epistolary style, it is especially true, that we must live from day to day.

17. Every kind of style may enter into the composition of letters. In this respect everything depends on the subject and the writer. The sublime does not exclude simplicity ; on the contrary, it includes it.

18. If you can not avoid superfluities, in your letters, be incorrect rather than pedantic.

19. Do not meditate long before writing a letter ; but invariably revise it, after it is written.

20. Be sparing in the use of puns in conversation ; employ them still more sparingly in your letters.

21. A father and son should not address each other as companions ; but the letters of brothers may resemble those of friends.

22. The mutual letters of a married pair, when absent from each other, should be affectionate and delicate. Many things should be the mere subjects of

conjecture ; they may occasionally be spoken, but never committed to writing.

23. Let your tongue and your pen have full scope ; but act like a skillful horseman, and let them constantly feel, that they shall be free, only while they abstain from abusing the liberty which you grant to them in your conversations or letters.

24. Be brief when you write to magistrates ; they have neither time nor patience to read long epistles.

25. Where you inflict censure, or bestow praise in your letters, be concise.

26. Let every expression in your letters have the air of civility. This will render affected compliments and politeness unnecessary. Too many persons are polite in order to avoid civility.

27. Never send a letter which has produced weariness or trouble in writing. It would certainly weary the reader.

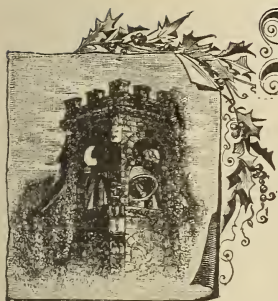
28. When you are thirsty, you drain a cup at a single draught. Attend to the proper time for composition, and let your letter be commenced and finished, as it were with a single stroke of the pen.

29. In all your conversations, forbear to sacrifice truth to considerations of civility or respect ; avoid the same fault in your letters. A spoken falsehood is a great evil ; a written falsehood is a still greater one.

30. As the first thoughts are often the best, be careful to answer a letter without delay. No harm, however, will result from deferring the reply for a day or two, especially if it relates to an affair of importance.

## CHAPTER XXX.

### NOTES.



NOTES, as considered in this book, are brief messages pertaining to transient and local interest, by which persons in the same community make known to one another their wishes, compliments or commands.

Notes, or billets, differ from ordinary letters in the four particulars: First, they are more formal; second, they are written wholly, or partly, in the third person; third, the date is generally at the bottom; fourth, they are without signature.

Notes are appropriately used between *equals* in all matters of ceremony, such as weddings and dinners, and in brief communications between persons but slightly acquainted. They may be used between *unequals* in any brief and formal message.

It is difficult to write a note in the third person, and great care must be taken not to change from the third person to the first or second.

The paper and envelopes used for notes should be plain and of the best quality. White paper is always in good taste. For weddings no other kind is allow-



able, but for other occasions delicate tints may be used. The styles of note paper are constantly varying, hence no definite size or shape can be given.

Wedding notes always bear a monogram consisting of the combined initials of the bridegroom and bride. Besides the fine envelopes that enclose what is written, outside envelopes, as a protection, are generally used. These are indispensable when notes are sent by mail. In such cases the full address should be written on the outside envelope, and the name only on the inner one.

#### STYLE.

The most fashionable notes are characterized by simplicity. The language is concise, courteous, plain and beautiful. Flourishes are out of place. Refined taste exhibits itself in richness of material, beauty of form, harmony of parts, and perfect adaptation to circumstances, rather than in excessive display.

#### FRENCH PHRASES.

The following are French phrases and initials, that are sometimes used in notes and cards, but English phrases are generally to be preferred :

*R. S. V. P.*—*Répondez s'il vos plaît* ; answer, if you please.

*P. P. C.*—*Pour prendre congé* ; to take leave.

*P. D. A.*—*Pour dire adieu* ; to say adieu.

*Costume de signeur*, full dress in character.

*Fête champêtre*, a rural entertainment.

*Bal masque*, a masquerade ball.

*E. V.*—*En villé*, in the town or city

*Soiree dansante*, dancing party.

## INVITATIONS—WEDDING.

Wedding invitations are issued by the parents or nearest friends of the bride, about ten days before the ceremony. They may be written or printed on note paper or on cards, but for all ceremonious invitations the note form is preferred. Notes printed from engraved plates are greatly superior to those printed from type, and are used almost exclusively by fashionable people. When an answer is desired, the letters "R. S. V. P." or the words, "The favor of an answer is requested," are written or printed at the bottom.

## MODEL 1—CEREMONY AND RECEPTION.

*Mr and Mrs. Thomas James*

*Request your presence at the marriage  
of their daughter.*

*Carrietta,*

*to*

*Mr. Hamilton Fish, Jr.,*

*On Wednesday Morning, May third, at  
nine o'clock.*

*St. Paul's Church.*

*Reception from half-past ten till one,  
at 736 Irving Place.*



## MODEL 2—CEREMONY.

*Mrs. Lucy A. Moore*

*Requests the pleasure of your company at the  
Marriage Ceremony of her daughter,*

*Carrie Ballenbacher,*

*to*

*Edwin C. Edwards,*

*On Thursday Afternoon, May twenty-sixth,  
1881, at four o'clock.*

*Columbia Heights,*

*Brooklyn.*

Enclosing a Reception Card as follows :

*Reception.*

*On Tuesday. May thirty-first,  
Day and Evening.*

## MODEL 3—CEREMONY AND RECEPTION.

*Ceremony,*

*First Presbyterian Church, Indianapolis, Ind.,  
on Thursday, Dec. fifth, at nine o'clock.*

*At Home,*

*Tuesdays and Fridays in December,*

*At the residence of Hon. Benjamin Harrison,  
632 N. Delaware Street.*

*Gal. J. Thompson.*

*May Le Monde.*

## MODEL 4—RECEPTION.

To be written.

*Mr. and Mrs. Harry Johnson request  
the pleasure of Mr. Arthur Davis' company  
at the Wedding Reception of their daughter,  
on Wednesday Evening, November twenty-  
third, from nine till ten o'clock.*

*1 Park Front,*

*Tuesday, Nov. 13th.*



## MODEL 5—CEREMONY.

*Mrs. and Mrs. Henry Holt request the  
pleasure of your company at the Marriage  
of their daughter, on Tuesday Morning,  
May twelfth, at eleven o'clock.*

*25 Vermont Street.*

## MISCELLANEOUS MODELS.

## ST. JOHN'S CHURCH,

( 10 above Pine, )

Tuesday, March 30th, at twelve o'clock.

Alva Rice. Julia May.

At Home after April Fifteenth.

476 Clark St., Cincinnati.

( No Cards required. )

*The Marriage of*

*Bessie Hill to A. E. Foster*

*Will be solemnized at Grace Church, Attica, Ind.,*

*On Tuesday afternoon, May third,*

*at three o'clock.*

( Reception Card enclosed. )

Wedding M. E. Church,  
Thursday afternoon, May 20, '81,  
at two o'clock,  
High Street, Columbus.

(Personal and Reception Cards enclosed.)

THE MARRIAGE CEREMONY

*Will be solemnized at Christ's Church, Toledo,*

*On Monday evening, Oct. 1, 1881.*

*Your presence is requested.*

(Reception Card enclosed.)

ANNOUNCEMENTS.

Notes announcing the marriage, and enclosing a reception card to those who are desired to call, are sometimes issued after the wedding, as:

*Mrs. Robert Springstien,*

*Miss Kate Mahley.*

*Married,*

*Thursday, October second, 1874.*

With the preceding note a reception card is enclosed, as follows:

*Mr. & Mrs. Robert Springstien,  
At Home,  
Nov. 10th, Day and Evening,  
620 E. Fourth Street.*

Instead of this method the announcement may be made by sending two cards, a large one containing the names of the husband and wife, and a smaller one containing the bride's maiden name.

*ANNIVERSARY WEDDINGS, DINNERS, PARTIES,  
RECEPTIONS AND BALLS.*

These topics are treated of with sufficient fullness in the chapters on their respective subjects, and need not be noticed here, since in the proper connection model notes for invitations are given.

*ACCEPTANCES AND REGRETS.*

An acceptance is an affirmative answer; a regret is a non-acceptance. An invitation to a dinner should be promptly accepted or declined. Wedding invitations and receptions do not require an acceptance unless they contain the letters "R. S. V. P." or their equivalent. This may be said of invitations to parties and balls. Invitations to weddings, receptions and

balls should be answered, if an answer is required, not later than the third day. The answer to a joint note from a husband and wife, should be addressed on the envelope to the wife alone; but the answer should contain within it a recognition of both persons.

## MODEL 1—ACCEPTANCE.

*Mrs. Floyd accepts the kind invitation of Mr. and Mrs. Bower for Wednesday Evening, Jan. 5th, and is happy to have the opportunity to congratulate them on the arrival of their son's twenty-first birthday.*

*Tuesday, December 28th.*

## MODEL 2—REGRET.

*Mr. Philputt regrets that he can not accept Mr. Maxwell's polite invitation for Thursday Evening, Jan. 22d.*

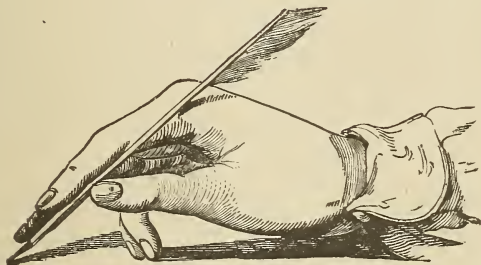
*Tuesday, December 26th.*

*SUPERScription AND DELIVERY.*

The superscription on the envelope proper consists of the name alone, written as on an ordinary letter.

The former practice of writing "present" under the name is now discarded. "The outside envelope should have upon it the full address of the person who receives it."

Notes are usually delivered by a private messenger ; but the mail is used to convey notes to persons living in another town or city, or in distant parts of the same city.







## CHAPTER XXXI.

### CARDS.



O cultured and refined people, the visiting card conveys an unmistakable intelligence; but to the uncultured and unrefined, it is nothing more than a bit of paper, which to them has no significance whatever. The social position of a stranger is often determined by the texture, style of engraving, and the hour of leaving a card—indeed, the card is an exponent of one's social standing. A perfect breeding may be easily expressed in the fashionable formalities of cards. The elegance of social forms are observed and preserved in proportion to the degree of culture and civilization of any community. Cards should be of fine texture, in plain script, or nicely written, and of medium size.

#### *CALLING CARDS.*

Nothing but the name should be on a card used in calling. The street and number may be on the card of the husband, but when necessary may be written in

pencil by a lady. A business card must not be used for a friendly call. A physician may put the prefix "Dr.," or the affix "M. D.," upon his card, and an army or navy officer his rank and branch of service.

MODELS OF VISITING AND CALLING CARDS.

No. 1.

*Miss Black.*

No. 2.

*The Misses Maxwell,*

BLOOMINGTON.

No. 3.

*Dr. & Mrs. H. E. Briggs,*

689 Elm Street.

TUESDAY.

No. 4.

*Mrs. Ingram Fletcher.*

*The Misses Fletcher.*

*Tuesdays.*

*Meridian Street.*

No. 5.

ELIZA THORNTON, M. D.,

823 WEST STREET.

No. 6.

WILLIAM BENNETT,

KEEN & BENNETT,

ST. LOUIS.

No. 7.

*Gen. W. T. Sherman.*

U. S. A.

No. 8.

JOHN W. STUART,

ENSIGN U. S. A.

*CARD TO SERVE FOR CALLS.*

A card may be made to serve the purpose of a call. It may be sent in an envelope, or left in person. In the latter case, one corner should be turned down, if for the lady of the house. Fold the card in the middle, if you wish to indicate that the call is on several, or all the members of the family. Leave a card for each guest, should any be visiting at the house.

*A CARD ENCLOSED IN AN ENVELOPE.*

A card enclosed in an envelope for the purpose of returning a call made in person, expresses a desire that visiting between the parties be ended. When such is not the intention, cards should not be enclosed in an envelope. P. P. C. cards are sent by post, and are the only cards that are, as yet, universally considered admissible to be sent in this way. Cards sent to the newly married living in other cities, or in answering wedding cards forwarded when absent from home, may be enclosed and sent by post.

*SIZE AND STYLE.*

The cards of unmarried or married men should be small. For married persons a medium size is in better



taste than a large card. The engraving in simple writing is preferred, and without flourishes. Printed letters, large or small, are very commonplace, no matter what the type may be. The "Mr." before the name should be dispensed with by young men.

*CARD FOR MOTHER AND DAUGHTER.*

A young lady may, with propriety, have cards of her own; or her name may be engraved or printed on her mother's cards, both in script. It is also fashionable for the daughter's name to be printed on the same card with the names of her father and mother.

*WEDDING CARDS.*

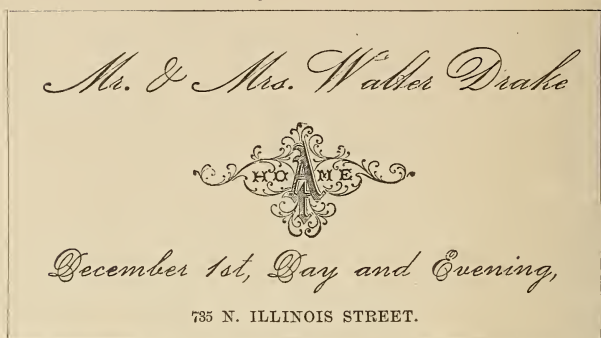
Wedding cards are only sent to those people whom the newly married couple desire to keep among their acquaintances, and it is then the duty of those receiving the cards to call first on the young couple.

*MODEL WEDDING CARDS.*

*Mr. Walter Drake,  
Miss Kate Houston,  
Married*

*Wednesday, November 24, 1881.*

The above is written or engraved on a note sheet, in which is enclosed a reception card, in the following form :



*P. P. C. CARDS.*

“P. P. C.” (*Pour prendre congé*) should be written in one corner of a card left at a farewell visit, before a long protracted absence. Such cards may be sent by messenger, or by post, it not being necessary to deliver them in person. It is not customary to send “P. P. C.” cards when the absence from home is only for a few months, nor when starting in midsummer for a foreign country. They are sent by ladies just previous to their contemplated marriage to serve the purpose of a call.

*LEAVE CARDS IN MAKING FIRST CALLS.*

In making the first calls of the season, both ladies and gentlemen should each leave a card, at every house called upon, even if the ladies are receiving. The number and street should be written on the cards of young gentlemen.

*LEAVE CARDS AFTER AN INVITATION.*

Cards must be left with those who have sent invitations, whether accepted or not. If it is desired to

end the acquaintance, the cards can be left without inquiring whether the ladies are at home, but they must be left in person.

When gentlemen are only on terms of formal visiting, they should not expect to receive invitations from ladies, until the yearly autumnal call has been made, or until their cards have been left to represent themselves.

*A BRIDEGROOM'S CARD.*

The bridegroom often sends his bachelor card (enclosed in an envelope) to those of his acquaintances with whom he wishes to continue on visiting terms. Those who receive a card should call on the bride, within ten days after she has taken possession of her new home.

*MODEL CARDS.*

INVITATION CARDS.

Mr. & Mrs. T. G. Afford's

Compliments,

*Requesting the pleasure of your company on Tuesday  
Evening, February thirteenth, 1881.*

R. S. V. P.

1370 LINCOLN AVENUE.

*Mrs. J. Mrs. Burford,*

*At Home,*

*Wednesday, December ninth, from two until  
four o'clock.*

19 EAST 34TH STREET.

## PRESENTATION CARD.

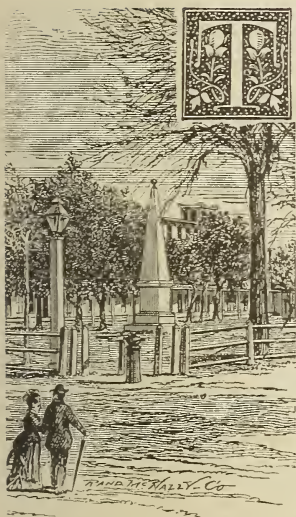
*Mrs. Zauder sends her Christmas greetings to Mr.  
Strunk, and begs his acceptance of the accompanying trifle  
as a token of her regard.*

*Christmas, 1881.*



## CHAPTER XXXII.

### FUNERALS.



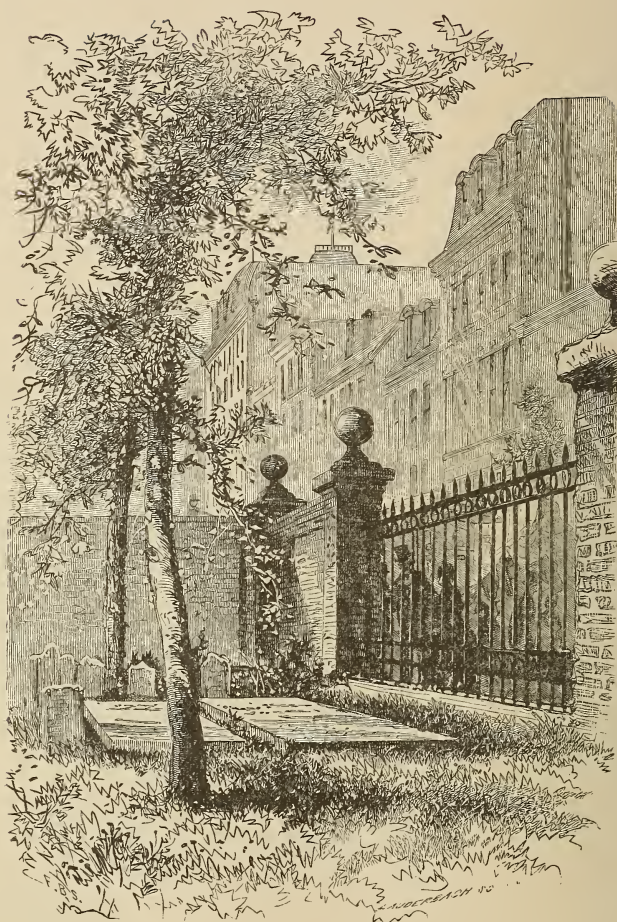
**T**HE saddest of all duties to perform is our duty to the dead. It becomes us to show in every possible way our sympathies for the bereaved and the deepest respect for the solemn occasion. Of late, forms of ostentation at funerals are gradually diminishing, and by some even mourning habiliments are rejected in whole or in part.

#### *INVITATION TO A FUNERAL.*

It is customary in cities to give notice of death and announcement of funeral through the newspaper, but for fear it will not reach all in time, invitations are sent to personal and family friends of the deceased.

Private invitations are usually printed on fine small note paper with a heavy black border, and in such form as the following :





## MODEL FUNERAL INVITATION.

*Yoursself and family are invited to  
attend the Funeral of*

**Mr. John D. Gordon,**

*From his late residence,*

*No. 273 Madison Avenue.*

(Or from Christ's Church.)

*To proceed to Highland Cemetery.*

It is a breach of good manners not to accept an invitation to a funeral when one is sent.

## FUNERAL ARRANGEMENTS.

It is customary to trust the details of the arrangements for a funeral to some relative or friend of the family ; or, if there be none such, it can be safely left

with the undertaker. It is prudent to name a limit for the expenses of the funeral, and the means of the family should of course govern this. Pomp and display should always be avoided. The lesson of death is too solemn to be made the occasion of mere show.

#### *THE HOUSE OF MOURNING.*

Upon entering the house of mourning the hat should be removed, and all loud talking or confusion avoided. All differences and quarrels should be forgotten and enemies who meet at a funeral should treat each other with respect and dignity. No calls of condolence should be made upon the bereaved family while the dead remains in the house, and members of the family may be excused from receiving any but their most intimate friends at that time. The bell knob or door handle is draped with black crape, with a black ribbon tied on, if the deceased is married or advanced in years, and with a white ribbon if young or unmarried.

#### *FUNERAL SERVICES.*

If the services are held at the house, some near friend or relative will receive the guests. The immediate members of the family and near relatives should take a final view of the corpse just before the arrival of the guests, and should not make their appearance again until about time for the services to commence. The clergyman in taking his position should accommodate himself to the hearing of all, if possible, but especially to the family and near relatives, who will probably be in a room to themselves. In such case he should stand in the doorway. The guests will have taken a last look at the corpse before seating themselves, and at

the conclusion of the services the coffin lid is closed, and the remains are borne to the hearse. The custom of opening the coffin at church, \*unless the person is one of distinguished prominence, is fast falling into disuse.

#### *THE PALL-BEARERS.*

The pall-bearers, usually six, but sometimes eight in number, are generally chosen from the intimate acquaintances of the deceased, and of nearly the same age. If they walk to the cemetery, they take their position in equal numbers on either side of the hearse.

#### *ORDER OF THE PROCESSION.*

The carriages containing the clergymen and pall-bearers precede the hearse, immediately followed by the carriages of the nearest relatives, more distant relatives and friends, respectively. When societies or masonic bodies take part in the procession they precede the hearse. The horse of a deceased mounted military officer, fully caparisoned and draped in mourning, will be led immediately after the hearse. As the mourners pass out to enter the carriages, the guests stand with uncovered heads. No salutations are given or received. The person who officiates as master of ceremonies assists the mourners to enter and alight from the carriages. At the cemetery the clergyman or priest precedes the coffin.

#### *FLORAL DECORATIONS.*

The decorations for the coffin are usually flowers, arranged in a beautiful wreath for a child or young person, and a cross for a married person. The flowers







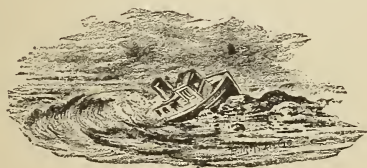
are mostly white. Friends may send floral devices as a mark of esteem. These should be sent in time for decorative purposes.

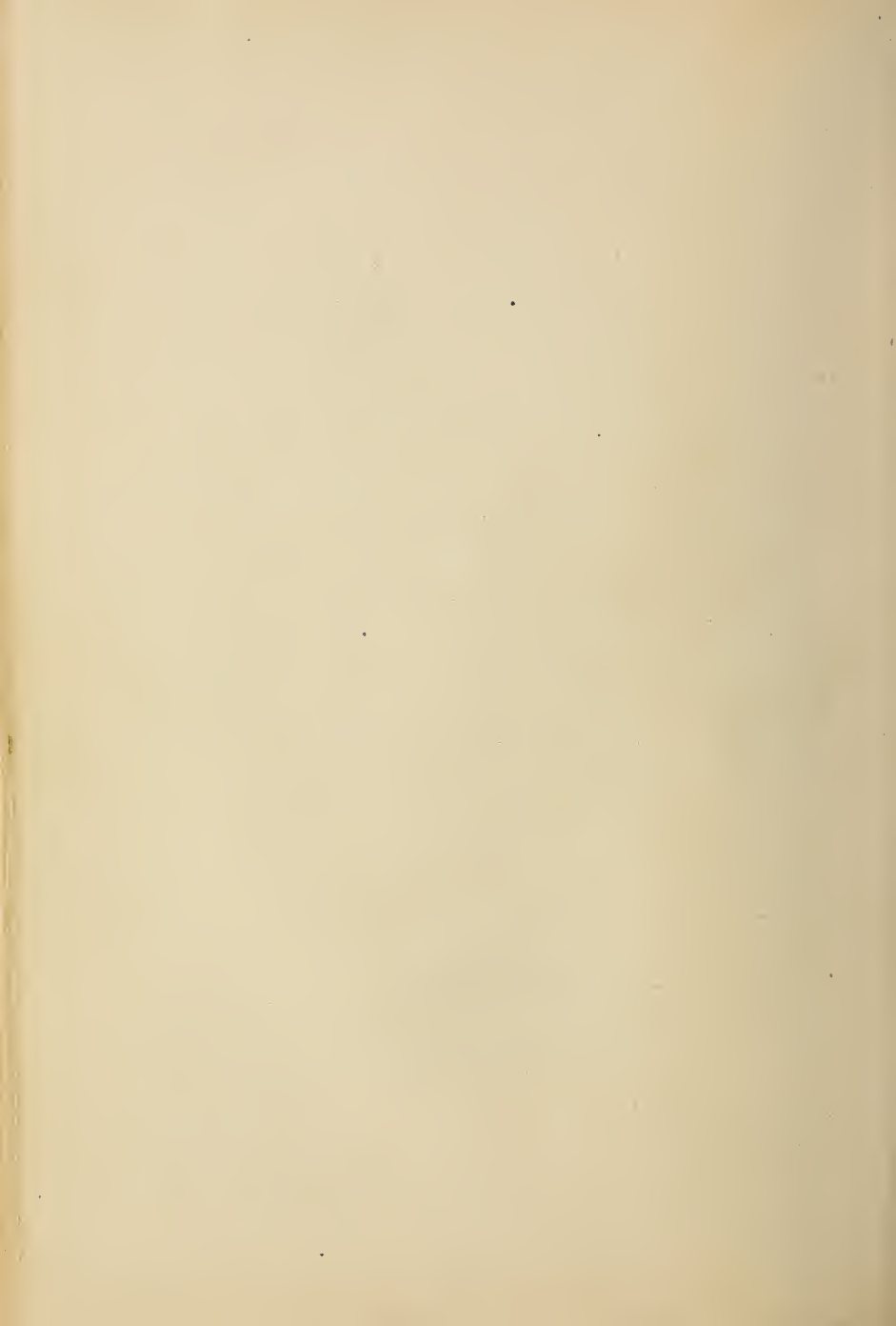
*CALLS UPON THE BEREAVED FAMILY.*

Friends may call upon the bereaved family in a week after burial and acquaintances within a month. It is the custom for friends to wear no bright colors when making their calls of condolence. Short notes of condolence may be sent as an expression of sympathy. Formal notes of condolence are no longer sent.

*HABILIMENTS OF MOURNING.*

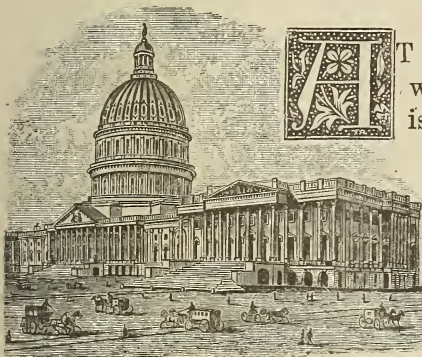
Custom prescribes some indication of one's bereavement in their dress. They who choose to adopt this custom may do so with perfect propriety. The widow dresses in mourning for life, or until a subsequent marriage. For the loss of a brother or sister or son or daughter, six months or a year, as they may prefer.





## CHAPTER XXXIII.

### WASHINGTON ETIQUETTE.

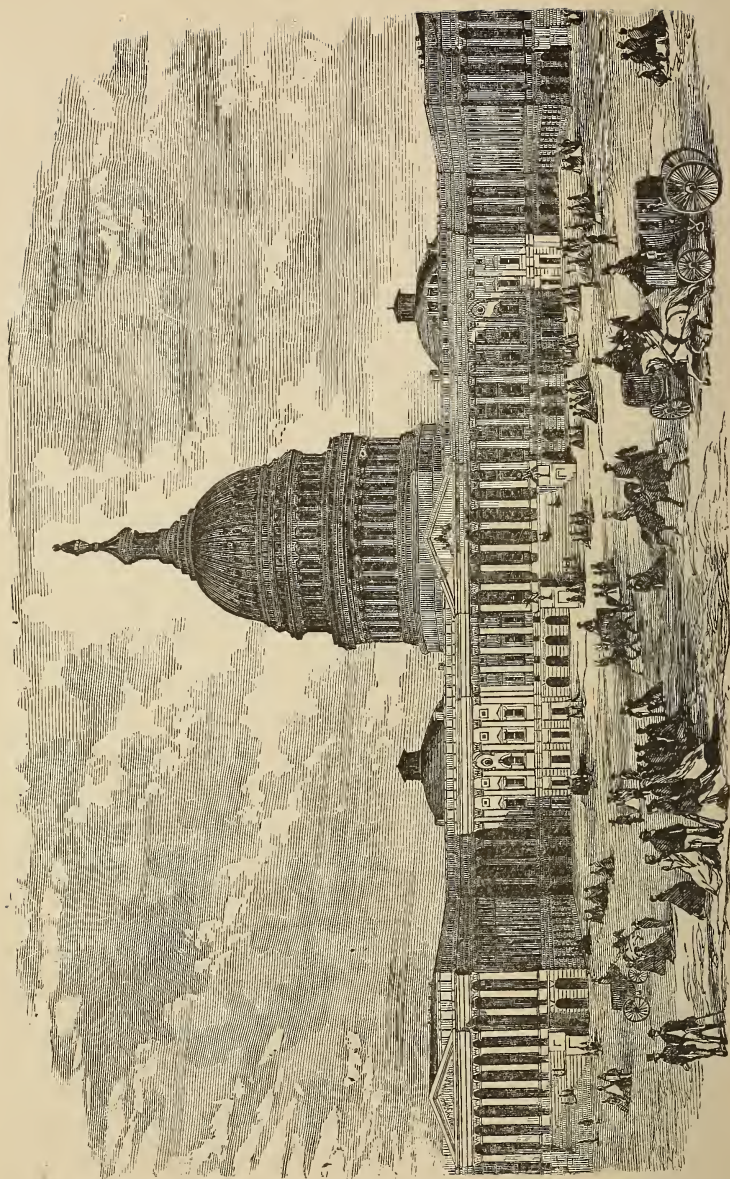


AT our National Capital, where social standing is determined by official rank, there are some special rules of etiquette which we shall briefly notice in this chapter.

#### *THE PRESIDENT.*

The President is regarded as "the first man in the nation," socially as well as officially. There is no special set of formalities necessary for forming his acquaintance. He receives calls, but is not required to return them. He is addressed as "Mr. President" or "Your Excellency."

When the President gives up the morning hours to receiving calls, those who have business with him take precedence over those who have not. In either case the caller is summoned into the room occupied by the President's secretaries. Here he presents his card and is shown in to the President. The person who has no business with the President simply pays his respects



and withdraws. On a private call it is always better to secure the services of some official, or friend of the President, to go with you and introduce you.

#### *RECEPTIONS AT THE WHITE HOUSE.*

While congress is in session, stated receptions are given at the White House which all are permitted to attend. The caller gives his name to the usher upon entering the reception room. The usher announces the name, and as the caller approaches the President, he is introduced by an official appointed for that purpose. Having been presented to the President and the members of his family, the guest passes on and mingles in the social intercourse of those assembled. A caller may leave his card if he wishes.

#### *PRESIDENTIAL STATE DINNERS.*

At state dinners given by the President, the same rules prevail as at any other formal dinner, but precedence is given to the guests according to official station. An invitation from the President can not be refused, and it affords a sufficient excuse for breaking any other engagement; but the parties with whom you may have other engagements should be informed of your invitation from the President.

#### *MEMBERS OF THE PRESIDENTIAL FAMILY.*

The wife of the President is not obliged to return calls, though she may visit those who are special friends, or whom she wishes to honor by her company.

The other members of the President's family may receive and return calls.



*NEW YEAR'S RECEPTIONS AT THE WHITE HOUSE.*

New Year's receptions are the most ceremonious occasions which occur at the White House. Ladies appear in the most elegant toilets suitable for a morning reception, and members of foreign legations appear in the court dress of their respective nationalities.

*ORDER OF OFFICIAL RANK.*

Next in rank to the President are, the Chief Justice, the Vice-President, and Speaker of the House of Representatives. These receive the first visits from all others. Next in order are the General of the Army, and the Admiral of the Navy. All these, so far mentioned, receive the first call from the representatives. The wife of any official is entitled to the same social precedence as her husband. Among officers of the army and navy, the Lieutenant-General corresponds to the Vice-Admiral, the Major-General to the Rear-Admiral, Brigadier-General to Commodore, Colonel to Captain in the navy, and so on.

*CABINET OFFICERS.*

On all ordinary occasions the cabinet officers take equal rank. When it becomes necessary in state ceremony to have some order of precedence, it is as follows:

Secretary of State, of the Treasury, of War, of the Navy, the Postmaster-General, Secretary of the Interior, Attorney-General.

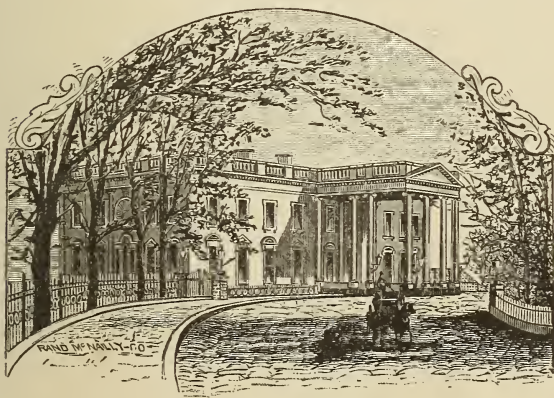
The wives of the cabinet officers, or the ladies of the household, give receptions on every Wednesday during the season, from the first of January till Lent. On

these occasions, all who wish to do so, are at liberty to call, and refreshments are served. The ladies of the family are under obligations to return these calls and leave the cards of the cabinet officers, with an invitation to an evening reception.

Cabinet officers are expected to entertain, by dinners and otherwise, senators, representatives and other high officials and distinguished visitors at Washington, as well as the ladies of their respective families. Hours for calling at the capital are usually from two till half past five.

*SENATORS AND REPRESENTATIVES.*

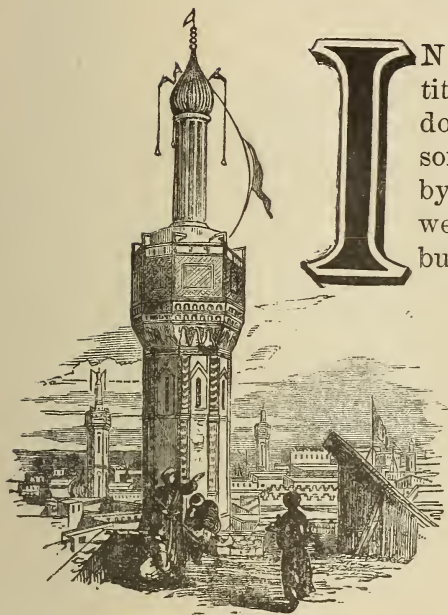
It is optional with senators, representatives and all other officials, except President and cabinet officers, whether they entertain.





## CHAPTER XXXIV.

### FOREIGN TITLES.



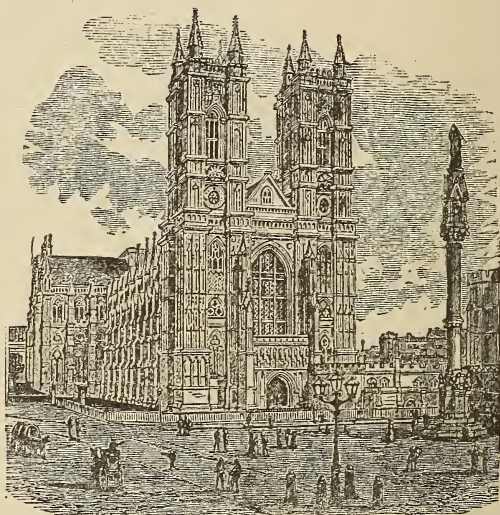
**I**N this country where titles are not handed down from father to son, but won, if at all, by each for himself, we naturally know but little of hereditary titles. In Europe it is quite different, and, as many of our citizens go abroad, it will be well that they be informed upon this subject. For, in Europe, to fail to give a person his or her proper title

is a serious breach of manners, and one not readily overlooked.

#### *ROYALTY.*

The head of the social structure in England is the King and Queen. They are addressed under the form "Your Majesty." Second in rank is the Prince of

Wales, heir-apparent to the throne. The other children while in their minority are all known as princes and princesses. The eldest of the princesses is the crown princess. When they attain to their majority the princes become dukes, and the princesses retain their former title, adding that of their husbands when they marry. Members of the royal house are all designated as "Their Royal Highnesses."



#### *THE NOBILITY.*

A duke who inherits the title from his father is one grade below a royal duke. The wife of a duke is a duchess. They are both addressed as "Your Grace." The eldest son of a duke is styled a marquis until he comes into possession of his father's title. His wife is a marchioness. The younger sons of a duke are by courtesy called lords, and the daughters have the



title of lady prefixed to their Christian names. An earl or a baron is spoken of as a lord, and his wife as a lady, though to the lady the title of countess or baroness would rightly belong. The daughters of an earl are ladies, the younger sons of both earls and barons are honorables. Bishops receive the title of lord, but with them it is not hereditary.

#### THE GENTRY.

Baronets are addressed as "Sirs," and their wives receive the title of lady; but they are only commoners of a higher degree. A clergyman by right of his calling stands on an equality with all commoners, a bishop with all peers.

#### ESQUIRE.

In England the title of Esquire is not merely an empty compliment, as it is in this country. The following have a legal right to the title:

The sons of peers, whether known as lords or honorables.

The eldest sons of peers' sons, and their eldest sons in perpetual descent.

All the sons of baronets.

All esquires of the Knights of the Bath.

Lords of manors, chiefs of clans, and other tenants of the crown *in capite*, are esquires by prescription.

Esquires, created to that rank by patent, and their sons in perpetual succession.

Esquires by office, such as justices of the peace while on the roll, mayors of towns during mayoralty, and sheriffs of counties.

Members of the House of Commons.

Barristers at law.

Bachelors of divinity, law and physic.

All who in commissions signed by the sovereign are ever styled esquires, retain that title for life.

#### *IMPERIAL RANK.*

Emperors and empresses rank higher than kings and queens. The sons and daughters of the Emperor of Austria are styled archdukes and archduchesses.

#### *EUROPEAN TITLES.*

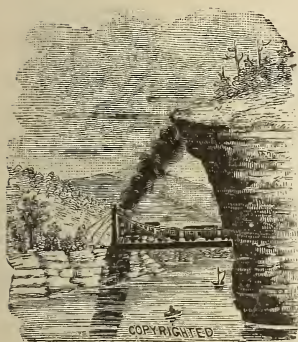
Titles in continental Europe are so common and so often unsustained by landed or moneyed interests, that they have not the same significance which they hold in England. Many who have inherited high titles have nothing but the empty name. This is frequently the case in Germany, and still more often so in Italy.



## CHAPTER XXXV.

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### GAMES, SPORTS AND AMUSEMENTS.



BOOK designed to treat of social etiquette, would not be complete unless all departments of social life were discussed. Whenever men and women meet, there the rules of etiquette and good man-

ners are found in force. Sports and games are a very important part of social life, and ladies and gentlemen will be as careful while engaged in them, as at any other time, that their conduct may manifest politeness and refinement. While the same fundamental principles of politeness, unselfishness and regard for others, govern here as elsewhere, yet the formality of etiquette—if there be any—should be relaxed, and ladies and gentlemen should engage in games and sports with perfect freedom and ease. There should be no rules of propriety to make one feel restrained, and thus make his actions seem awkward and his speech halting. Games should be entered into with mirth and cheerfulness, with the greatest gayety and liveli-

ness—never with restraint. It is not our purpose here to lay down a set of rules governing the games we wish to mention ; the full rules may be found accompanying the implements of each game. But we may properly describe some of the more popular and common games and amusements, and give suggestions as to what is customary, or what are regarded as improprieties.

#### *CHESS.*

This is the most popular intellectual game. It is called the game of the kings. It affords much amusement, sometimes intense excitement, to those who become practiced players. It is the most profitable of all indoor games. Requiring thought and quiet it is improper for either player to make a disturbing noise. A gentleman playing with a lady, should first assist her in arranging her pieces, and then arrange his own. He is not expected to give her advantages which the rules of the game do not accord to her. It is regarded by the rules of the game, as improper to whistle, or hum, or drum with the fingers, or keep time with the feet. The game should be conducted as nearly as possible in silence. You should not manifest impatience at your opponent taking his time to make a move. See that you play strictly according to the rules adopted, and if victor, play again if your opponent desire it.

#### *ARCHERY.*

Perhaps the most popular outdoor amusement which can be indulged in by ladies and gentlemen, is that found with the bow and arrow. In many villages and cities throughout the country archery clubs have

been formed, and with American young people the practice of archery has become one of the most delightful and profitable of sports.



*IMPLEMENTS FOR ARCHERY.*

The implements required for archery are the bow, arrows, target, a quiver pouch and belt, an arm-guard



or brace, a shooting glove or finger tip and a scoring card.

The bow is from five to six feet long, made of lancewood or locust. Spanish yew is considered the choicest, next comes the Italian, then the English yew; lancewood and lancewood backed with hickory are used more than any other. In choosing a bow, you will find that the best you can afford will prove the cheapest in the end. Men should use bows six feet long, pulling from forty to sixty pounds; and ladies, bows of five feet or five feet six inches in length, pulling from twenty-five to forty pounds. The target consists of a circular, thick mat of straw, from two to four feet in diameter, covered with canvas, painted in a series of circles. The inner circle is a gold color, then comes red, white, black and the outer circle white. The score for a gold hit is nine; the red, seven; the inner white, five; the black, three; and the outer white, one. The arrows should be of uniform thickness throughout, being generally made of pine; the finest grades are made of white deal, and every arrow should have a sharp point of iron or brass; they are from twenty to thirty inches in length. The quiver-belt is worn around the waist and contains the arrows which are being used. A shooting glove is worn on the right hand to protect the fingers from soreness in drawing the string of the bow.

#### *ARCHERY CLUBS.*

It is by organization into clubs, that archery is made a game. The clubs are about equally divided as to ladies and gentlemen, and have their prescribed officers and rules. Each member of the club is expected

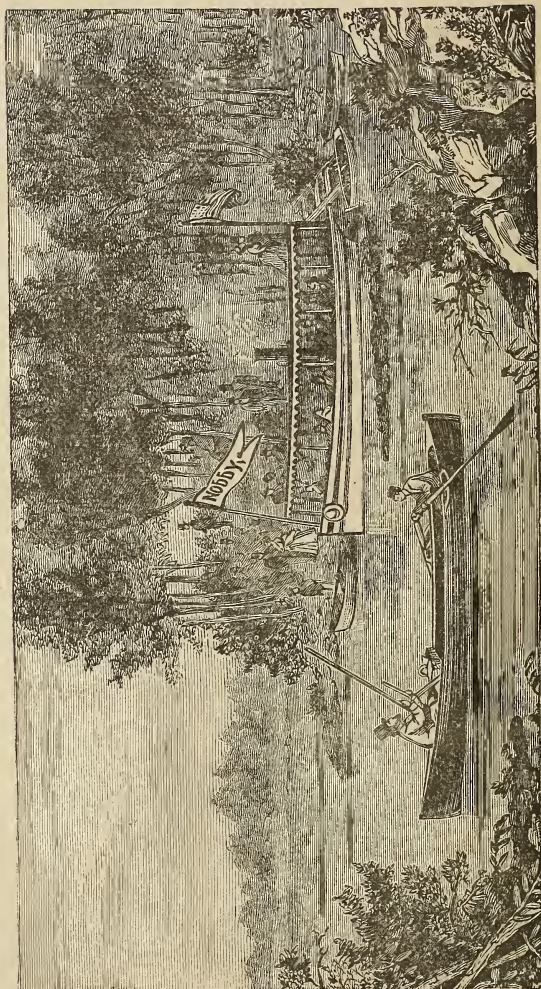
to furnish his own implements, and to attend all the practice meetings and prize shootings. Besides the officers usual to all other organizations, the club has a field marshal, whose duties are to place the targets, measure the shooting distances and have a general supervision of the field; a scorer, who shall keep a score of each individual member, and a lady paramount, who acts as umpire, and, as highest officer in the club, is judge of all disputes. In practice meetings there should be one target for every six or eight persons. The targets may be placed at any required distance, from thirty to one hundred yards,—ladies being generally allowed about one-fourth the distance in shooting. An equal number of ladies and gentlemen occupy one target, and each shoot a certain number of arrows, from three to six, a score being kept as the target is hit.

#### *LADIES' COSTUME*

May be more brilliant than the ordinary walking dress, and should be made short enough for convenience in movement, and so as to give free and easy motion of the arms.

#### *BOATING.*

Where there is water to admit of it, boating is found an enjoyable and profitable recreation. It may be pursued by both ladies and gentlemen. As there is considerable danger in sailing, no gentleman should think of inviting ladies to ride with him on the water, unless he is thoroughly capable of managing the boat. This requires tact and experience. Rowing is safer and is a healthful and delightful exercise, and many



ladies become experts at the art. But care should be taken in not overloading the boat. Every gentleman should know how to row, as it is a knowledge easily acquired. If one inexperienced in rowing goes out with others in a boat, he should refrain from any attempt to row, as it may render the ride uncomfortable to his companions. It is polite to offer a friend the "stroke" oar, as it is regarded as the post of honor.

A lady's dress in rowing should give perfect freedom to her arms; she should have a short skirt, stout boots, and a hat with sufficient brim to protect her from the sun.

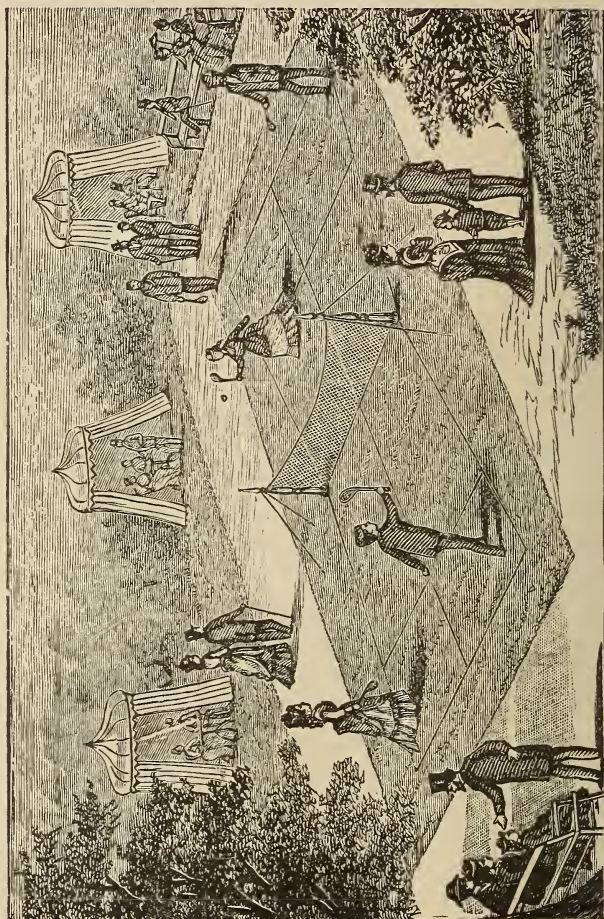
#### LAWN TENNIS.

This is one of the most ancient of games. The ancient Greeks and Romans played it, and ever since, with varying intermissions, it has been a favorite game in many countries of Europe. There are many points in favor of tennis to commend it to popular favor. It is a game for both ladies and gentlemen, with equal chances in favor of the ladies carrying off the palm. The exercise is not of an exhausting character, and affords ladies a training in easy and graceful movements.

The requisites for playing are, a lawn of level surface about forty-five by one hundred feet, as the "court," upon which the playing is done, is twenty-seven by seventy-eight feet; a net four or five feet high and twenty-seven feet long, which divides the court; a ball of india rubber and a "racket."

The uses of the net, the ball and the racket, may be found in the rules which accompany the implements.







*PICNICS.*

At picnics, while ladies and gentlemen will not forget to be polite and courteous, forms and ceremonies



are thrown aside. Men and women engage in these days of pleasure that they may escape, for a time, the cares of business, and the restraints of formal society, so at such times it is the duty of all to make the occa-

sion one of gayety and mirth. Formal introductions and ceremonies should not stand in the way of enjoyment. The ladies should provide the luncheon or dinner, and invent whatever they can in the way of enjoyment for the gentlemen. The gentlemen at such times are not only the guides and escorts of the ladies, but their servants as well, and they should perform such services for the ladies, in the way of procuring flowers, carrying baskets, etc., as may be requested. It is their duty to provide conveyances to and from the place of the festivities, to make all arrangements necessary in the way of providing music, games, boats, and whatever else is needed to add to the pleasure of the day.

#### *ETIQUETTE OF CARD PLAYING.*

We will note here some of the ordinary rules of politeness to be observed in card playing:

Never urge any one, who seems to be unwilling, to play a game of cards. They may have conscientious scruples in the matter, which should be respected.

If you do not understand the game it is proper to refuse to play. But if you know how, and have no scruples of conscience, you should not refuse, if a game can not be made up without you.

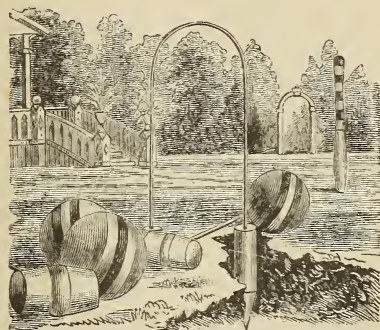
Guests should not call for cards. It is the privilege of the host or hostess to suggest them.

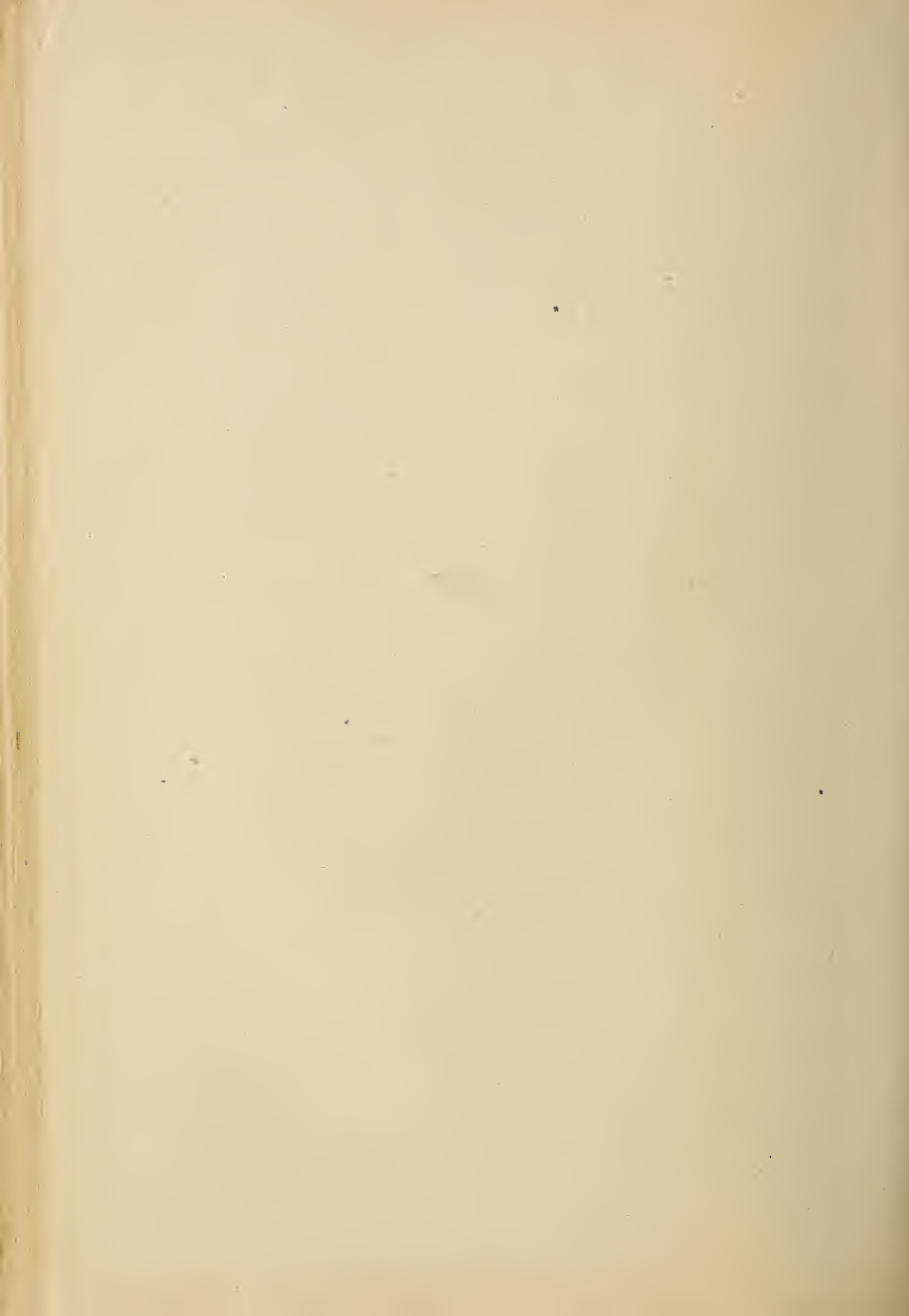
Never finger the cards while they are being dealt, nor take them up until they are all dealt out.

Never hurry any one who is playing. In endeavoring to play their best, they should be allowed their own time without interruption.

Betting at cards is vulgar; it is nothing less than gambling, and should be always scrupulously avoided.

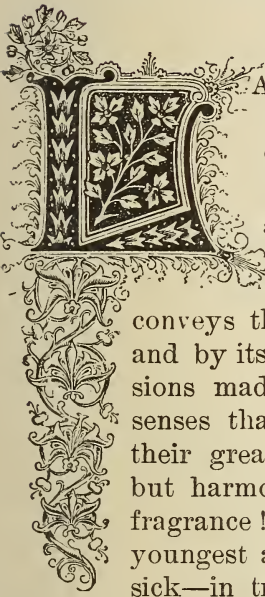
If the players wish quiet, that they may play well, do not suggest, or keep up a conversation, or make any noise which will distract your own mind, or the minds of others, from the game.





## CHAPTER XXXVI.

### THE LANGUAGE OF FLOWERS.



LANGUAGE means, in a general sense, any method of communicating thought. Man commonly accomplishes it through the organs of sight and hearing, and sometimes by the sense of touch, but it is especially sight which conveys the most intelligence to the mind, and by its medium are the greatest impressions made. What more pleasing to our senses than beautiful flowers—their form, their great variety, and sometimes sharp but harmonic contrast of color, and their fragrance! And how attractive to the youngest as well as the oldest—the well or sick—in trouble or in happiness! To the person of leisure, or to one utterly weary in body or mind, what more welcome than some sweet, fragrant flower—a pansy, or a carnation, even!—and it is an elegant custom, by which flowers, the beautiful part of creation, are made to express sentiments of love, tributes of affection, and premiums of honor, valor and fame.





Rand M'Nally Co.

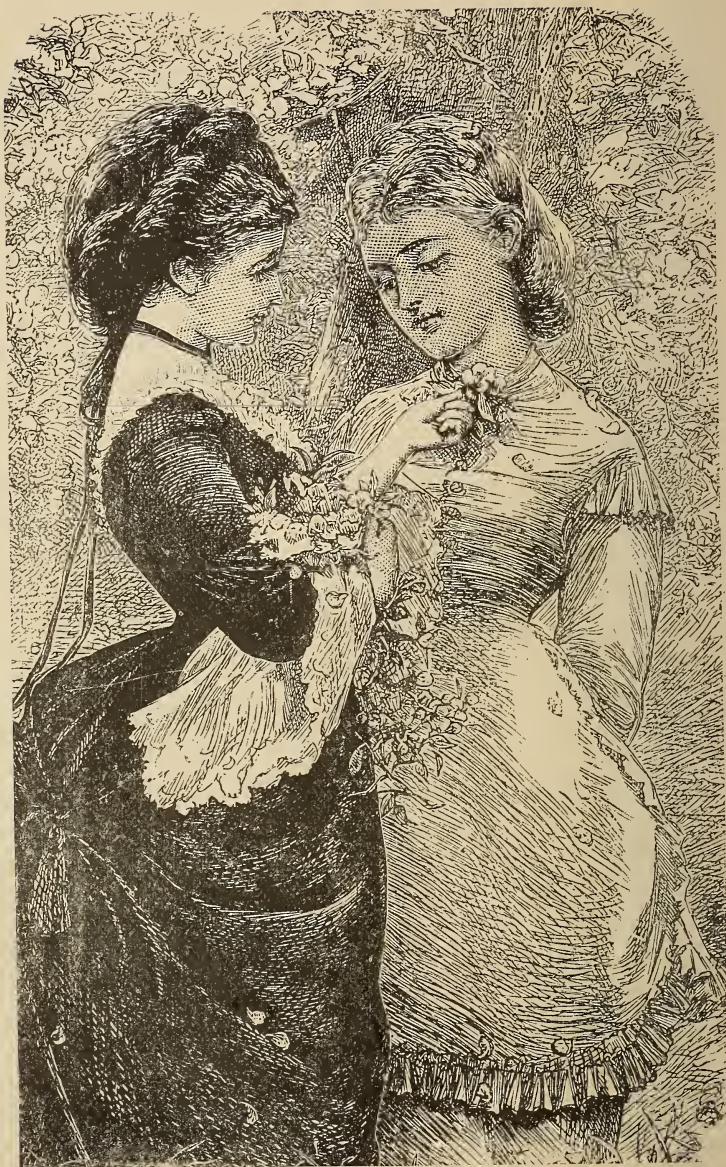
The following is the language of flowers :

- Acacia. Concealed love.  
Acacia, Rose. Friendship.  
Acanthus. Arts.  
Adonis Vernalis. Bitter memories.  
Agnus Castus. Coldness.  
Agrimony. Thankfulness.  
Almond. Hope.  
Aloe. Superstition.  
Althea. Consumed by love.  
Alyssum, Sweet. Worth beyond beauty.  
Amaranth. Immortality.  
Amaryllis. Splendid beauty.  
Ambrosia. Love returned.  
Anemone. Expectation.  
Anemone, Garden. Forsaken.  
Angelica. Inspiration.  
Apocynum, (Dogbane). Inspiration.  
Apple. Temptation.  
Apple Blossom. Preference.  
Arbor Vitæ. Unchanging friendship.  
Arbutus, Trailing. Welcome.  
Arnu. Ardor.  
Ash. Grandeur.  
Ash, Mountain. Prudence.  
Aspen Tree. Lamentation.  
Asphodel. Regrets beyond the grave.  
Aurilica. Avarice.  
Azalea. Romance.  
Bachelors' Button. Hope in love.  
Balm. Sympathy.  
Balm of Gilead. Healing  
Balsam. Impatience.  
Barberry. Sharpness ; satire.

- Basil. Hatred.  
Bay Leaf. No change till death.  
Beech. Prosperity.  
Bee Ophrys. Error.  
Bee Orchis. Industry.  
Bell Flower. Gratitude.  
Belvidere, Wild (Licorice). I declare against you.  
Bilberry. Treachery.  
Birch Tree. Meekness.  
Black Bryony. Be my support.  
Bladder-Nut Tree. Frivolous amusements.  
Blue Bottle. Delicacy.  
Borage. Bluntness.  
Box. Constancy.  
Briers. Envy.  
Broken Straw. Constancy.  
Broom. Neatness.  
Buckbran. Calm repose.  
Bugloss. Falsehood.  
Burdock. Importunity.  
Buttercup. Riches.  
Cactus. Thou lovest me.  
Calla Lilly. Feminine beauty.  
Calycanthus. Benevolence.  
Camelia. Pity.  
Camomile. Energy in action.  
Candytuft. Indifference.  
Canterbury Bell. Gratitude.  
Cape Jasmine Gardenia. Transport ; ecstasy.  
Cardinal Flower. Distinction.  
Carnation, Yellow. Disdain.  
Catchfly (Silene), Red. Youthful love.  
Catchfly, White. I fall a victim.  
Cedar. I live for thee.  
Cedar of Lebanon. Incorruptible.

Celandine. Future joy.  
Cherry Tree. Good education.  
Chickweed. I cling to thee.  
Chickory. Frugality.  
China Aster. I will think of thee.  
China, Pink. Aversion.  
Chrysanthemum, Rose. In love.  
Chrysanthemum, White. Truth.  
Chrysanthemum, Yellow. Slighted love.  
Cinquefoil. Beloved child.  
Clematis. Artifice.  
Clover, Red. Industry.  
Cobœa. Gossip.  
Coxcomb. Foppery.  
Colchium. My best days fled.  
Coltsfoot. Justice shall be done you.  
Columbine. Folly.  
Columbine, Purple. Resolved to win.  
Columbine, Red. Anxious.  
Convolvulus Major. Dead hope.  
Convolvulus Minor. Uncertainty.  
Corchorus. Impatience of happiness.  
Coreopsis. Love at first sight.  
Coriander. Hidden merit.  
Corn. Riches.  
Cornelian Cherry Tree. Durability.  
Coronilla. Success to you.  
Cowslip. Pensiveness.  
Cowslip, American. My divinity.  
Crocus. Cheerfulness.  
Crown Imperial. Majesty.  
Currants. You please me.  
Cypress. Mourning.  
Cypress and Marigold. Despair.  
Daffodil. Chivalry.







Dahlia. Forever thine.  
Daisy, Garden. I share your feelings.  
Daisy, Michaelmas. Farewell.  
Daisy, Red. Beauty unknown to possessor.  
Daisy, White. Innocence.  
Daisy, Wild. I will think of it.  
Dandelion. Coquetry.  
Daphne Mezereon. I desire to please.  
Daphne Odora. I would not have you otherwise.  
Dead Leaves. Sadness.  
Diosma. Usefulness.  
Dittany. Birth.  
Dock. Patience.  
Dodder. Meanness.  
Dogwood Flowering (Cornus). Am I indifferent to you?  
Ebony. Hypocrisy.  
Eglantine. I wound to heal.  
Elder. Compassion.  
Elm. Dignity.  
Endine. Frugality.  
Epigaea, Repeus (May Flower). Budding beauty.  
Eupatorium. Delay.  
Evening Primrose. Inconstancy  
Evergreen. Poverty.  
Everlasting (Graphalium). Never-ceasing memory.  
Filbert. Reconciliation.  
Fir Tree. Elevation.  
Flax. I feel your kindness.  
Flora's Bell. Without pretension.  
Flowering Reed. Confide in heaven.  
Forget-me-not. True love.  
Foxglove. Insincerity.  
Fraxinella. Fire.  
Fritillaria, (Guinea-hen Flower). Persecution.  
Furze. Anger.

Fuchsia. The ambition of my love thus plagues itself.

Fuchsia, Scarlet. Taste.

Gardenia. Transport ; ecstasy.

Gentian, Fringed. Intrinsic worth.

Geranium, Apple. Present preference.

Geranium, Ivy. Your hand for next dance.

Geranium, Nutmeg. I expect a meeting.

Geranium, Oak. Lady, deign to smile.

Geranium, Rose. Preference.

Geranium, Silver Leaf. Recall.

Gilly-flower. Lasting beauty.

Gladiolus. Ready armed.

Golden Rod. Encouragement.

Gooseberry. Anticipation.

Goosefoot. Goodness.

Gorse. Endearing affection.

Grape. Charity.

Grass. Utility.

Guelder Rose (Snowball). Writer.

Harebell. Grief.

Hawthorn. Hope.

Heart's Ease. Think of me.

Heart's Ease, Purple. You occupy my thoughts.

Hazel. Reconciliation.

Heath. Solitude.

Helenium. Tears.

Heliotrope, Peruvian. I love ; devotion.

Hellebore. Scandal.

Henbane. Blemish.

Hepatica. Confidence.

Hibiscus. Delicate beauty.

Holly. Foresight.

Hollyhock. Fruitfulness.

Hollyhock, White. Female ambition.

Honesty (Lunaria). Sincerity.

- Honeysuckle. The bond of love.  
Honeysuckle, Coral. The color of my fate.  
Honeysuckle, Monthly. I will not answer hastily.  
Hop. Injustice.  
Hornbeam. Ornament.  
Horse-chestnut. Luxury.  
House-leek. Domestic economy  
Houstonia. Content.  
Hoya (Wax Plant). Sculpture.  
Hyacinth. Jealousy.  
Hyacinth, Blue. Constancy.  
Hyacinth, Purple. Sorrow.  
Hydrangea. Heartlessness.  
Ice Plant. Your looks freeze me.  
Indian Cress. Resignation.  
Ipomaco. I attach myself to you.  
Iris. Message.  
Iris, German. Flame.  
Ivy. Friendship; matrimony.  
Jessamine, Cape. Transient joy.  
Jessamine, White. Amiability.  
Jessamine, Yellow. Grace; elegance.  
Jonquil. Return my affection.  
Judas Tree. Betrayed.  
Juniper. Perfect loveliness.  
Kalamia, (Mountain Laurel). Treachery.  
Kennedia. Intellectual beauty.  
Laburnum. Pensive beauty.  
Lady's Slipper. Capricious beauty.  
Lagerstrœma, (Cape Myrtle). Eloquence.  
Lantana. Rigor.  
Larch. Boldness.  
Larkspur. Fickleness.  
Laurel. Glory.  
Laurestine. I die of neglect.

Lavender. Distrust.  
Lemon Blossom. Discretion.  
Lettuce. Cold hearted.  
Lilac. First emotion of love.  
Lilac, White. Youth.  
Lily. Purity ; modesty.  
Lily of the Valley. Return of happiness.  
Lily, Day. Coquetry.  
Lily, Water. Eloquence.  
Lily, Yellow. Falsehood.  
Linden Tree. Conjugal love.  
Live Oak. Liberty.  
Liverwort. Confidence.  
Locust. Affection beyond the grave.  
London Pride. Frivolity.  
Lotus. Forgetful of the past.  
Love in a Mist. You puzzle me.  
Love Lies Bleeding. Hopeless, not heartless.  
Lucerne. Life.  
Lungwort (Pulmonaria). Thou art my life.  
Lupine. Imagination.  
Lychnis. Religious enthusiasm  
Lythrum. Pretension.  
Madder. Calumny.  
Maiden's Hair. Discretion.  
Magnolia, Chinese. Love of nature.  
Magnolia, Grandiflora. Peerless and proud.  
Magnolia, Swamp. Perseverance.  
Mallow. Sweetness.  
Mandrake. Honor.  
Maple. Reserve.  
Marigold. Cruelty.  
Marigold, African. Vulgar-minded.  
Marigold, French. Jealousy.  
Marjoram. Blushes.

Marshmallow. Beneficence.  
Marvel of Peru, (Four o'clock). Timidity.  
Meadow Saffron. My best day's gone.  
Meadow Sweet. Usefulness.  
Mignonette. Your qualities surpass your charms.  
Mimosa. Sensitiveness  
Mint. Virtue.  
Mistletoe. I surmount all difficulties.  
Mock Orange, (Syringa). Counterfeit.  
Monkshood. A deadly foe is near.  
Moonwort. Forgetfulness.  
Morning Glory. Coquetry  
Moss. Material love.  
Motherwort. Secret love.  
Mourning Bride, (Scabious). Unfortunate attachment.  
Mouse-ear Chickweed. Simplicity.  
Mulberry, Black. I will not survive you.  
Mulberry, White. Wisdom.  
Mullen. Good nature.  
Mushroom. Suspicion.  
Mush Plant. Weakness.  
Mustard Seed. Indifference.  
Myosotis. Forget me not.  
Myrtle. Love.  
Narcissus. Egotism.  
Nasturtium. Patriotism.  
Nettle. Cruelty ; slander.  
Night Blooming Cereus. Transient beauty.  
Nightshade. Bitter truth.  
Oak. Hospitality.  
Oats. Music.  
Oleander. Beware.  
Orange. Generosity.  
Orange Flower. Chastity.  
Orchis. Beauty.





Osier. Frankness.  
Osmunda. Dreams.  
Pansy. Think of me.  
Parsley. Entertainment.  
Pasque Flower. Unpretentious.  
Passion Flower. Religious fervor.  
Pea. Appointed meeting.  
Pea, Everlasting. Wilt go with me ?  
Pea, Sweet. Departure.  
Peach Blossom. My heart is thine.  
Pear Tree. Affection  
Peony. Anger.  
Pennyroyal. Flee away.  
Periwinkle. Sweet memories.  
Persimmon. Bury me amid nature's beauties.  
Petunia. Am not proud.  
Peasant's eye. Sorrowful memories.  
Phlox. Our souls united.  
Pimpernel. Change.  
Pine. Time.  
Pine Apple. You are perfect.  
Pine, Spruce. Farewell.  
Pink. Pure affection.  
Pink, Clove. Dignity.  
Pink, Double-red. Pure, ardent love.  
Pink, Indian. Aversion.  
Pink, Mountain. You are aspiring.  
Pink, Variegated. Refusal.  
Pink, White. You are fair.  
Pink, Yellow. Disdain.  
Plane Tree. Genius.  
Pleurisy Root (Asclepias). Heartache cure.  
Plum Tree. Keep promise.  
Plum Tree, Wild. Independence.  
Polyanthus. Confidence.

- Poplar, Black. Courage  
Poplar, White. Time.  
Poppy. Consolation.  
Poppy, White. Sleep of the heart.  
Pomegranate. Foolishness.  
Pomegranate Flower. Elegance.  
Potato. Beneficence.  
Pride of China (Melia). Dissension.  
Primrose. Early youth.  
Primrose, Evening. Inconstancy.  
Print. Mildness.  
Pumpkin. Coarseness.  
Quince. Temptation.  
Ragged Robin (Lychnis). Wit.  
Ranunculus. Radiant with charms.  
Reeds. Music.  
Rhododendron. Agitation.  
Rose. Beauty.  
Rose, Austrian. Thou art all that is lovely.  
Rose, Barolina. Love is dangerous.  
Rose, Bridal. Happy love.  
Rose, Burgundy. Unconscious beauty.  
Rose, Cabbage. Love's ambassador.  
Rose, Champion. Only deserve my love.  
Rose, China. Grace.  
Rose, Daily. That smile I would aspire to.  
Rose, Damask. Freshness.  
Rose, Dog. Pleasure and pain.  
Rose, Hundred Leaf. Pride.  
Rose, Inermis. Ingratitude.  
Rose, Maiden's Blush. If you do love me you will find me out.  
Rose, Moss. Superior merit.  
Rose, Multiflora. Grace.  
Rose, Musk-cluster. Charming.  
Rose, Sweetbriar. Sympathy.

Rose, Tea. Always lovely.  
Rose, Unique. Call me not beautiful.  
Rose, White. I am worthy of you.  
Rose, White (withered). Transient impression.  
Rose, Wild. Simplicity.  
Rose, Yellow. Decrease of love.  
Rose, York and Lancaster. War.  
Roses, Garland of. Reward of virtue.  
Rosebud. Young girl.  
Rosebud, Moss. Confessed love.  
Rosebud, White. The heart that knows not love.  
Rosemary. Your presence revives me.  
Rue. Disdain.  
Rush. Docility.  
Saffron. Excess is dangerous.  
Sage. Esteem.  
Sardonia. Irony.  
Satinflower (Lunaria). Sincerity.  
Scabious, Mourning Bride. Widowhood.  
Sensitive Plant. Timidity.  
Service Tree. Prudence.  
Snapdragon. Presumption.  
Snowball. Thoughts of heaven.  
Snowdrop. Consolation.  
Sorrel. Wit ill timed.  
Southernwood. Jestings.  
Spear-mint. Warm feelings.  
Speedwell, Nerevica. Female fidelity.  
Spindle Tree. Your image is engraved on my heart.  
Star of Bethlehem. Reconciliation.  
Starwort, American. Welcome to a stranger.  
St. John's Wort (Hypericum). Superstition.  
Stock, Ten-week. Promptitude.  
Stramonium, Common. Disguise.  
Strawberry. Perfect excellence.



Strawberry Tree (Arbutis). Esteemed love.  
Sumac. Splendor.  
Sunflower, Fall. Pride.  
Sunflower, Dwarf. Your devout admirer.  
Sweet Sultan. Felicity.  
Sweet William. Artifice.  
Sycamore. Curiosity.  
Syringa. Memory.  
Tansy. I declare against you.  
Teasel. Misanthropy.  
Thistle. Austerity.  
Thorn Apple. Deceitful charms.  
Thorn, Black. Difficulty.  
Thorns. Severity.  
Thrift. Sympathy.  
Throatwood (Pulmonaria). Neglected beauty.  
Thyme. Activity.  
Tiger Flower. May pride befriend thee.  
Touch-me-not, Balsam. Impatience.  
Truffle. Surprise.  
Trumpet Flower. Separation.  
Tuberose. Dangerous pleasures.  
Tulip. Declaration of love.  
Tulip Tree. Rural happiness.  
Tulip, Variegated. Beautiful eyes.  
Tulip, Yellow. Hopeless love.  
Turnip. Charity.  
Valerian. Accommodating disposition.  
Venus' Flytrap. Caught at last.  
Venus' Looking-Glass. Flattery.  
Verbena. Sensibility.  
Vine. Intoxicating.  
Violet, Blue. Love.  
Violet, White. Modesty.  
Violet, Yellow. Modest worth.



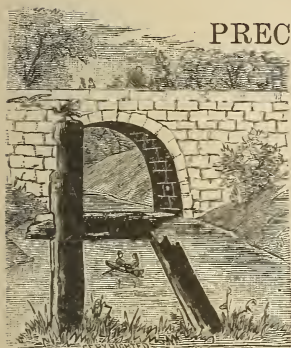
Virgin's Bower. Filial love.  
Wall Flower. Fidelity.  
Walnut. Stratagem.  
Weeping Willow. Forsaken.  
Wheat. Prosperity.  
Woodbine. Fraternal love.  
Wood Sorrel. Joy.  
Wormwood. Absence.  
Yarrow. Cure for heartache.  
Yew. Sorrow.  
Zennæ. Absent friends.





## CHAPTER XXXVII.

### PRECIOUS STONES.



OMANCE and imagination have ascribed to the various precious stones different significations. Many curious and interesting things might be said of the esteem in which various persons hold this custom. For instance, some people are very solicitous to secure appropriate stones for presents, lest the health, life or prosperity of the donee should thereby be injured.

January — Garnet. Constancy and Fidelity.

February — Amethyst. Sincerity.

March — Bloodstone. Courage.

April — Sapphire. Repentance.

May — Emerald. Success in love.

June — Agate. Health and long life.

July — Ruby. Forgetfulness of, and exemption from vexations caused by friendship and love.

August — Sardonyx. Conjugal Fidelity.

September — Chrysolite. Freedom from evil passions and sadness of the mind.

October — Opal. Hope and Faith.

November — Topaz. Fidelity and friendship.

December — Turquoise. Prosperity.

Diamond. Innocence.

Pearl. Purity.

Cornelian. Contented mind.

Moonstone. Protects from danger.

Heliotrope. Causing the owner to walk invisible.



## CHAPTER XXXVIII.

### TOILET RECIPES.

#### *TO BEAUTIFY THE HAIR.*



HE hair may be made more beautiful or darkened by taking four ounces of good bay rum, two ounces of olive oil, and one dram of the oil of almonds ; mix and shake well and apply frequently.

#### *TO CLEANSE THE HAIR.*

Beat up the yolk of an egg with a pint of soft water ; apply it warm ; rub briskly for several minutes, and then rinse with clean soft water.

Another method is to take one ounce of borax and half an ounce of camphor. Powder these ingredients fine and dissolve in one quart of boiling water. When cool, the solution will be ready for use. Dampen the hair with this frequently. It is claimed that this not only effectually cleanses and beautifies, but strengthens the hair, preserves the color and prevents baldness.

#### *TO REMOVE DANDRUFF.*

Take a piece of gum camphor as large as a chestnut and place it in one pint of alcohol. This camphorizes



the alcohol. The mixture may be perfumed to suit the individual. Wet the scalp with this daily. It will stimulate the scalp, promote the growth of the hair, and in many instances prevent it from falling out.

*TO PRESERVE THE HAIR.*

Men should have their hair cut short if it begins to fall out, give it a good brushing with a moderately stiff brush while the hair is dry; then wash it well with a suds of castile soap and tepid water, and rub into the scalp, about the roots of the hair, a little bay rum, brandy or camphor water, twice a month. It is well to brush the scalp twice a week. Dampen the hair with pure soft water every time the toilet is made.

*TO PREVENT THE HAIR FROM TURNING GRAY.*

One-half ounce sugar of lead, one-half ounce lac sulphur, one ounce glycerine, one quart rain water. Saturate the hair and scalp with this two or three times per week and you will soon have a head free from gray hairs and dandruff, while the hair will be soft and glossy.

The head should be kept cool by using, occasionally, sage tea with a little borax added. Apply with a small sponge to every part of the head just before dressing the hair.

*CURE FOR BALDNESS.*

If the head has become bald, and the hair will grow at all, it may be restored by washing the head well every morning with the following: Four large handfuls of the stem and the leaves of the garden-box,

boiled in three pints of water in a closely covered vessel for fifteen minutes, and allowed to stand in an earthen jar ten hours or more ; then strain the liquid and add one ounce and a half of cologne.

#### *TO RESTORE GRAY HAIR.*

Hair may be restored to its natural color and beautified by the daily use of the following : Five grains sulphurate of potassium, half an ounce glycerine, one ounce tincture of acetate of iron and one pint of soft water. Mix and let the bottle stand open until the smell of potassium has disappeared, and then add a few drops attar of roses. The hair should be rubbed with a little of this daily.

Bathing the head in a weak solution of ammonia, an even teaspoonful of carbonate of ammonia to a quart of water, washing the head thoroughly with this, and brushing the hair while wet, is said to restore color.

A strong solution of rock-salt has restored gray hair. Take two tablespoonfuls to a quart of boiling water, and let it stand until cool before using.

#### *HAIR REMOVED BY FEVERS.*

If the hair has been removed by fevers, it may be made to grow by washing the scalp two or three times a day with a strong decoction of sage leaves.

#### *TONIC FOR THE HAIR.*

Two ounces of French brandy, two of bay rum and one ounce of the best castor oil well mixed, is an excellent tonic for the hair.

*CURLING AND CRIMPING THE HAIR.*

Most all curling fluids are mere impositions, but with a weak solution of isinglass a firm and perpetual form may be given to the hair. This solution is inoffensive.

*BRUSHING THE HAIR.*

The hair should be well brushed every day in order to keep it in perfect condition. Always use the best brushes; they are the cheapest in the end. Use the brush very rapidly and for about five minutes. A celebrated beauty said, "the hair should receive one hundred strokes a day, and they should be applied in three minutes time."

*THE GERMANS' TREATMENT OF THE HAIR.*

German women are noted for their luxuriant hair. Once every two weeks they wash the head thoroughly with a quart of soft water in which a handful of bran and a little white soap has been dissolved; then the yolk of an egg, slightly beaten, is rubbed into the roots of the hair; this is let remain a few minutes, and then washed and rinsed carefully in soft water. The hair is then wiped and dried thoroughly, combed up from the forehead, and parted with the fingers. After drying, apply a little pomatum made of beef marrow boiled in a small quantity of olive oil slightly perfumed. Do this near the fire in the winter or in a very warm room.

*HAIR DYE.*

A liquid that will color the human hair black and not stain the skin may be had by taking one part of bay rum, three parts of olive oil, and one part of good brandy by measure. Wash the hair with this mix-

ture every morning. In a short time the hair will be a beautiful black, and not injured in the least. Mix in a bottle, and shake well before applying. The articles must be of the best quality.

A French hair dye is made as follows: Melt together in a bowl set in boiling water, four ounces of white wax in nine ounces of olive oil, stirring in when melted two ounces of burnt cork in powder. To apply, put on old gloves, cover the shoulders carefully, and spread on like pomade, brushing in well through the hair. Give it a brown tint by steeping an ounce of walnut black, tied in coarse muslin, in the almond oil, one week before boiling.

#### *HAIR OILS AND POMADES.*

Mix equal parts sweet oil and cold pressed castor oil, and to each pint of the mixture add one-fourth pint brandy and the same of cologne.

Procure a tall glass vessel, dip cotton wool in clear olive oil, and lay the cotton alternately with jessamine or other flowers. Let this stand several days, and when the flowers have imparted their perfume to the oil, squeeze the oil out of the cotton for use. The cotton may be laid in drawers or bandboxes where perfume is required.

Melt one dram of white wax, one of spermaceti, and two ounces of olive oil; add two ounces of rose water, and half an ounce of orange flower water.

Six ounces of unsalted lard, four of beef marrow, and half an ounce of yellow wax melted together and perfumed while cooling with oil of bergamot or attar of roses, makes a good and excellent pomatum for the hair.







Four ounces of spermaceti and one of lard melted together and perfumed with bergamot and rose water.

Cocoanut oil melted with a little olive oil and scented as preferred.

Melt together an ounce of spermaceti, one of hog's lard, one of beef marrow, and add the oil of roses, bergamot, or any other perfume.

#### *FOR INFLAMED EYELIDS.*

Cut a slice of bread as thin as possible; toast both sides well, but do not burn it; soak it in cold water until cold, then put it between a piece of old linen, changing when it gets warm. This may be applied as often as desired.

Inflamed lids may be reduced by tying a small piece of ice in the corner of a thin handkerchief, and passing it back and forth over the closed eye, resting at intervals, when the cold is intense. This has been found very efficacious.

#### *BURNED EYEBROWS.*

If the eyebrows are burned off by the fire, they may be caused to grow by applying five grains sulphate of quinine dissolved in an ounce of alcohol.

#### *HOW TO MAKE BANDOLINE.*

Simmer an ounce of quince seed in a quart of water for forty minutes, strain, and when cool add a few drops of scent, bottle and cork tightly.

Boil one-fourth of an ounce of Iceland moss in a quart of water, and add a little rectified spirits to make it keep well.

Mix one and a half drams of gum tragacanth and three ounces of rectified spirits with an equal quantity of water, and add half a pint of water. Add perfume, let the mixture stand two days and then strain.

*FOR THE CARE OF THE TEETH.*

Never allow a particle of food of any kind to remain between the teeth.

Use the brush before breakfast and after each meal.

Brush lengthwise of the teeth, or up and down, as well as across.

The brush should not be too stiff nor too soft. The one will wear the teeth in the course of time, and the other will not thoroughly cleanse them.

Pure castile soap is better than prepared powders.

Use a goose quill toothpick freely after each meal.

Take two ounces of myrrh in fine powder, two tablespoonfuls of honey, and a little sage in fine powder. Mix them well together, and wet the teeth and gums with a little every night and morning. This will keep the teeth and gums clean.

*TO CLEAN BLACK TEETH.*

Pulverize equal parts of salt and cream of tartar, and mix them thoroughly. After washing the teeth in the morning, rub them with this powder, and after a few such applications the blackness will disappear.

*TO CLEAN THE TEETH AND GUMS.*

Mix a little finely powdered green sage, one ounce of myrrh in fine powder, with two tablespoonfuls of honey. Every night and morning, wet the teeth and gums with a little of this preparation.

*TO BEAUTIFY THE TEETH.*

Dissolve two ounces of borax in three pints of boiling water, and add one teaspoonful of spirits of camphor before it is cold; bottle for use. A teaspoonful of this with an equal quantity of tepid water may be used every time the teeth are washed.

*TOOTHACHE PREVENTIVE.*

Use flour of sulphur as a tooth powder every night, rubbing the teeth and gums with a rather hard tooth brush. If used also after dinner, all the better. It preserves the teeth, and does not communicate any smell whatever to the mouth.

*WASH FOR THE TEETH.*

The safest, cheapest and most effective tooth wash is pure soft water and the finest quality of castile soap; apply with a moderately stiff brush, morning and evening.

*TO MAKE LIP SALVE.*

Place a jar in a basin of boiling water. Melt an ounce each of white wax and spermaceti, flour of benzoin fifteen grains, and half an ounce of oil of almonds. Stir until the mixture is cold, and color red with a little alkanet root.

*REMEDY FOR CHAPPED LIPS.*

Melt in a glass vessel, and stir with a wooden spoon one ounce of white wax, four ounces of oil of roses, and one-half ounce of spermaceti. Pour into a glass or china cup. Add ten drops of carbolic acid to one ounce of glycerine, and apply freely at night.





*TO MAKE COLD CREAM.*

Twenty grains of white wax, two ounces pure oil of sweet almonds, one-half ounce pure glycerine, six drops of oil of roses; melt the first three ingredients together in a shallow dish over hot water, and as it begins to cool add the glycerine and oil of roses, and strain through a piece of muslin. Beat with a silver spoon until cold and snowy white.

*TO REMOVE WRINKLES.*

Mix thirty-six grains of turpentine and three drams of alcohol. Apply and allow it to dry on the face. The wrinkles will be made less apparent, and possibly removed.

*TO REMOVE STAINS FROM THE HANDS.*

Stains made by fruit may be removed by washing the hands without soap, and holding them over the smoke of burning matches or sulphur.

When the hands are stained with nitrate of silver, wash them in a solution of chloride of lime.

*FOR CHAPPED HANDS.*

Half an ounce of rice flour, three ounces of sweet almonds. Melt these over a slow fire, keep stirring until cool, and then add a few drops of rose oil.

Apply freely at night a mixture of one ounce of glycerine and ten drops of carbolic acid.

An excellent remedy for chapped hands is pure mutton tallow.

Rub the hands long and well with a thick mixture of vinegar and Indian meal, dry them near the fire





without washing, and rub them thoroughly with glycerine.

Cold cream is good for chapped hands.

*TO WHITEN THE HANDS AND ARMS.*

Melt together, in a dish over boiling water, four ounces of honey, two ounces of yellow wax and six ounces of rose water. Add one ounce of myrrh while hot. Before going to bed, rub this thickly over the skin.

A good way to keep the hands white is to wear at night large cloth mittens filled with wet bran or oat meal, tied closely at the wrists. A lady can do a great deal of house work, and by wearing bran mittens every night, may keep her hands white and soft.

*TO WHITEN THE FINGER NAILS.*

Mix in a bottle four ounces of spring water, two drams of dilute sulphuric acid, one of the tincture of myrrh. Dip the fingers in the mixture, after washing the hands. Before using this mixture, remove rings with pearls or stones in them.

A fine color may be given to the nails by lathering and washing the hands and fingers well with a scented soap ; then rub the nails with equal parts of cinnabar and emery, followed by oil of bitter almonds.

*REMEDY FOR RINGWORM.*

Dissolve a piece of sulphate of potash, the size of a walnut, in one ounce of water. Apply night and morning for a couple of days, and it will disappear.

Apply a solution of the root of common narrow-leaved dock. Use vinegar for the solvent.

Wash the eruption with a mixture of boiled tobacco leaves, strong lye and vinegar.

Moisten with saliva and then apply the ashes of a cigar, repeating frequently until cured.

#### *PERSPIRATION.*

The unpleasant odor produced by perspiration is often the source of vexation to persons who are subject to it. Instead of using costly ingredients and perfumes, wash the face, hands and arms with water to which has been added two tablespoonfuls of the compound spirits of ammonia. It will leave the skin as clean, sweet and fresh as one could wish. It is very cheap, perfectly harmless, and is recommended on the authority of an experienced physician.

#### *TO WARD OFF MOSQUITOES.*

Apply to the skin a solution made of fifty drops carbolic acid to an ounce of glycerine. Mosquito bites may be instantly cured by touching them with this solution. Add two or three drops of the attar of roses to disguise the smell. The pure, crystalized form of the acid has a less powerful odor than the common preparation.

#### *FOR SOFT CORNS.*

Soft corns between the toes may be healed with a weak solution of carbolic acid.

#### *TO REMOVE CORNS.*

Take a lemon, cut a piece of it off, then nick it so as to let in the toe with corn, the pulp next the corn; tie this on at night so that it can not move, and the

next morning a blunt knife will remove the corn to a great extent. Two or three applications will cure.

A strong solution of pearlash applied to corns will soften them so that they may be easily drawn out.

#### *INGROWING TOE NAILS.*

Cut a notch in the centre of the nail, or scrape it thin in the middle.

Put a small piece of tallow in a spoon and heat it over a lamp until it becomes very hot. Drop two or three drops between the nail and granulations. The pain and tenderness will be at once relieved, and in a few days the granulations will all be gone. One or two applications will cure the most obstinate cases. If the tallow is properly heated, the operation will cause little, if any, pain.

#### *TO REMOVE WARTS.*

Dissolve two or three cents worth of sal ammoniac in a gill of soft water, and wet the warts frequently with this solution. They will disappear in a week or two.

Apply a weak solution of potash in the same manner.

Wash the warts two or three times a day with strong brine.

#### *REMEDY FOR CHILBLAINS.*

Apply common tar to the parts affected, and bind it up with cloth, so as not to interfere with wearing the stocking. Wear this five or six days.

Dissolve one ounce of white vitriol in a pint of water, and bathe the afflicted parts very often.







Dissolve three handfuls of common salt in warm water, and bathe the hands and feet in this three times a week.

Bathe the chilblains in strong alum water, as hot as can be borne.

When indications of chilblains first present themselves, take three ounces of vinegar, one ounce of camphorated spirits of wine, mix and rub the parts affected.

*TO REMOVE STAINS FROM SILK.*

A fluid for removing greasy stains from silk, may be prepared by mixing two ounces of rectified spirits of turpentine, one-fourth ounce of absolute alcohol, and one-fourth ounce of sulphuric ether.

Apply spirits of ammonia with a soft rag to remove acid stains from silks.

*TO REMOVE STAINS AND SPOTS FROM SILK.*

If the soiled part is washed with ether, the grease will disappear.

Faded color may be restored by passing the silks through a mixture of fine soap lather and pearlash.

Boil five ounces of soft water and six ounces of powdered alum for a short time, and pour it into a vessel to cool. Warm it for use, and wash the stained part with it and leave it to dry.

*TO REMOVE SPOTS OF PITCH AND TAR.*

Scrape off all the pitch or tar you can, then saturate the spots with sweet oil or lard, then rub in well, and let it remain in a warm place for an hour.

*TO EXTRACT PAINT FROM GARMENTS.*

Chloroform is an excellent medium for the removal of stains of paint from clothes, etc. It is found that portions of dry white paint, which resisted the action of ether, benzole, and bi-sulphide of carbon, are at once dissolved by chloroform. If the paint is fresh, turpentine or alcohol will remove it.

Saturate the spot with turpentine, let it remain a number of hours, then rub between the hands; it will crumble away without injury either to the texture or color of any kind of woolen, cotton or silk goods.

*TO REMOVE STAINS FROM WHITE COTTON GOODS.*

Common salt rubbed on ink or fruit stains before they become dry will extract them.

Apply scalding water, or hartshorn diluted with warm water, several times to remove fruit stains.

To remove mildew rub in salt and some butter-milk, and expose to the hot sun. Chalk and soap or lemon juice and salt are also good. As the spots become dry rub more on and keep the garments in the sun until the spots disappear.

Colored cotton goods that have ink spilled on them, should be soaked in lukewarm sour milk.

*TO REMOVE GREASE SPOTS.*

Saturate carbonate of magnesia with benzole, and spread upon a grease spot to about one-third of an inch in thickness. A sheet of porous paper should be spread upon the benzonated magnesia, and a flat iron, moderately warm, put upon the top of all. The heat of the iron passes through and softens the grease,

which is then absorbed by the porous magnesia. Remove the iron in an hour and brush the magnesia off.

*TO REMOVE GREASE SPOTS FROM WOOLEN GOODS.*

Pulverize one ounce of borax, put into a quart of boiling water, and bottle for use. This is excellent.

*TO REMOVE INK SPOTS FROM LINEN.*

If the spots are comparatively fresh, apply the juice of lemons and wash out with warm water:

Muriatic acid is a powerful extractor of ink stains, but is unsafe in the hands of others than experts.

Apply salt immediately, and ink stains may be prevented.

*TO REMOVE FRUIT STAINS.*

Soak the spot some time in a mixture of ammonia and spirits of wine.

Moisten fruit stains and hold over the fumes of a brimstone match.

*TO TAKE MILDEW OUT OF LINEN.*

Moisten the linen with soft water, and rub the parts affected with white soap; then rub powdered chalk well into the linen, lay it on the grass, and from time to time, as it becomes dry, wet a little.

Mix soft soap with powdered starch, half as much salt and the juice of a lemon; apply it to the stain with a brush, on both sides of the linen. Let the stained articles lie on the grass day and night till the stain comes out.

*TO CLEAN SILKS AND RIBBONS.*

Take equal quantities of soft lye soap, alcohol or gin, and molasses. Put the silk on a clean table without creasing; rub on the mixture with a flannel cloth. Rinse the silk well in cold, clear water, and hang it up to dry without wringing. Iron it on the wrong side before it gets dry. Silks and ribbons treated in this way will look very nicely.

The water in which pared potatoes have been boiled is very good to wash black silks in; it stiffens and makes them glossy and black.

Ribbons may be cleaned and grease taken out, without changing their color, by using camphene. Dry in the open air and iron when pretty dry.

*TO WASH LACE COLLARS.*

Cover a quart bottle with the leg of a soft, firm stocking, sewing it tightly above and below. Then wind the collar or lace smoothly around the covered bottle; sew very carefully around the edge of the collar or lace with a fine needle and thread, making every loop fast to the stocking. Shake the bottle up and down in a pailful of warm soapsuds, and rub the soiled places occasionally with a soft sponge. Rinse well the same way in clean water. When the lace is clean, apply a weak solution of gum arabic and place the bottle in the sunshine to dry. Take off the lace carefully when perfectly dry. Instead of ironing, lay it between the leaves of a heavy book; or, iron on flannel between a few thicknesses of fine muslin. If lace collars are done up in this way they will wear longer, remain clean longer, and have a rich, new, lacy look.

*HOW TO WHITEN LINEN.*

Fruit stains, iron rust and other stains may be removed by applying a weak solution of the chloride of lime after the cloth has been well washed. Rinse in soft, clear, warm water, without soap, and immediately dry in the sun.

Oxalic acid diluted with water will accomplish the same result.

*TO CLEAN WOOLEN.*

Immerse the garment in three gallons of cold water, into which has been put one ox-gall, and squeeze or pound (not wring) it, until the spots are removed; then thoroughly wash in cold water to remove the odor of gall.

*TO CLEAN KID GLOVES.*

Put the gloves on and wash them as if you were washing your hands in a basin of turpentine. Hang them up in a current of air, or in a warm place, where the smell of the turpentine may be carried away.

Mix one-fourth of an ounce of fluid chloroform, one-fourth ounce of carbonate of ammonia, one-fourth ounce sulphuric ether, and one quart distilled benzine. Pour out a small quantity into a saucer, put on gloves, and wash as if washing hands, changing solution until gloves are clean; take off, squeeze them, replace on hands, and with a clean cloth rub fingers until they are perfectly fitted to the hand. This solution is excellent for cleaning clothes, ribbons and silks. Apply with soft sponge, rubbing gently until spots disappear. Do not use close to the fire, as the benzine is very inflammable.





*TO CLEAN KID BOOTS.*

Mix a little white of egg and ink in a bottle so that it may be well shaken up when required for use. Apply to the boot with a piece of sponge, and rub dry. It is better to rub with the palm of the hand. When the boot shows signs of cracking, rub in a few drops of sweet oil. Polish the soles and heels with common blacking.

*TO CLEAN PATENT LEATHER BOOTS.*

Remove all the dirt upon the boots with a sponge or flannel, then rub them with a paste consisting of two spoonfuls of cream and one of linseed oil. Warm both before mixing. Polish with a soft cloth.

*FOR BURNT KID OR LEATHER SHOES.*

While still hot, spread soft soap upon them. When cold, wash it off. The leather may thus be made nearly as good as ever. The soap softens the leather and prevents it drawing up.

*TO CLEAN JEWELRY.*

The best way to clean gold ornaments is to wash them with warm water and soap, using a soft nail brush to scrub them with. Dry them in box sawdust, and let them remain in a bed of this before the fire for awhile. Treat imitation jewelry in the same manner.

*FOR CLEANING SILVER AND PLATED WARE.*

Use the finest impalpable whitening with a little soft water. Next, wash with rain water, dry and polish with a piece of soft leather, some rough powder

or fine whitening, and finally rub down with the hand. Avoid all violent rubbing, also the use, in cleaning it, of any ingredient which would wear the silver.

*HOW LADIES CAN MAKE THEIR OWN PERFUMES.*

If we spread fresh, unsalted butter upon the inside of two dessert plates, and then fill one of the plates with gathered fragrant blossoms of clematis, covering them over with the second greased plate, we shall find that after twenty-four hours the grease has become fragrant. The blossoms, though separated from the parent stem, do not die for some time, but live to exhale odor, which is absorbed by the fat. To remove the odor from the fat, the fat must be scraped off the plates and put into alcohol ; the odor then leaves the grease and enters into the spirit, which thus becomes "scent," and the grease again becomes colorless. The flower farmers of the Var follow precisely this method on a very large scale, making but a little practical variation, with the following flowers : rose, orange, acacia, violet, jasmine, tube rose and jonquil.

*TINCTURE OF ROSES.*

Take the leaves of the common rose (centifolia) and place, without pressing them, in a common bottle ; pour some good spirits of wine upon them, close the bottle, and let it stand till required for use. This tincture will keep for years, and yield a perfume little inferior to attar of roses ; a few drops of it will suffice to impregnate the atmosphere of a room with a delicious odor. Common vinegar is greatly improved by a very small quantity being added to it.

*POT-POURRI.*

Take three handfuls of orange flowers, three of cloves, carnations or pinks, three of damask roses, one of marjoram, one of lemon thyme, six bay leaves, a handful of rosemary, one of myrtle, half a handful of mint, one of lavender, the rind of a lemon, and a quarter of an ounce of cloves. Chop these all up, and place them in layers, with bay salt between the layers, until the jar is full. Do not forget to throw in the bay salt with each new ingredient put in, should it not be convenient to procure at once all the required articles. The perfume is very fine.

*HOW TO MAKE ROSE WATER.*

Take two drams of magnesia and one-half an ounce of powdered white sugar. Mix with these, twelve drops of attar of roses; add two ounces of alcohol, and a quart of water; mix gradually and filter through blotting paper.

*PUTTING AWAY FURS FOR THE SUMMER.*

Sun them well and sprinkle with ground black pepper. Pack them securely in paper flour sacks and tie them up well.

*PROTECTION AGAINST MOTHS.*

Clothes closets that have been infested with moths should be well rubbed with a decoction of tobacco, and repeatedly sprinkled with spirits of camphor.

A few pieces of paper smeared with turpentine, and placed in drawers where furs and woollens are kept, will completely prevent their ravages.



The odor of turpentine is deadly poison to moths and their grubs.

One ounce of gum camphor, and one ounce of powdered red pepper, macerated in eight ounces of strong alcohol for several days, then strained. Sprinkle the clothes or furs, and roll them up in sheets.

*TO REMOVE A TIGHT RING.*

If a ring should get tight on the finger, wind a well soaped string around the finger. Commence at the point of the finger, and wind the cord as tight as can be borne until the ring is reached, then force the end of the cord between the ring and finger; unwind the string, and the ring will come off with it.

*TO LOOSEN STOPPERS OF TOILET BOTTLES.*

Let a drop or two of pure oil flow around the stopper, and stand the bottle a foot or two from the fire. After a time tap the stopper smartly, but not too hard, with the handle of a hair brush. If this is not effectual, use a fresh drop of oil and repeat the process. It will certainly succeed.









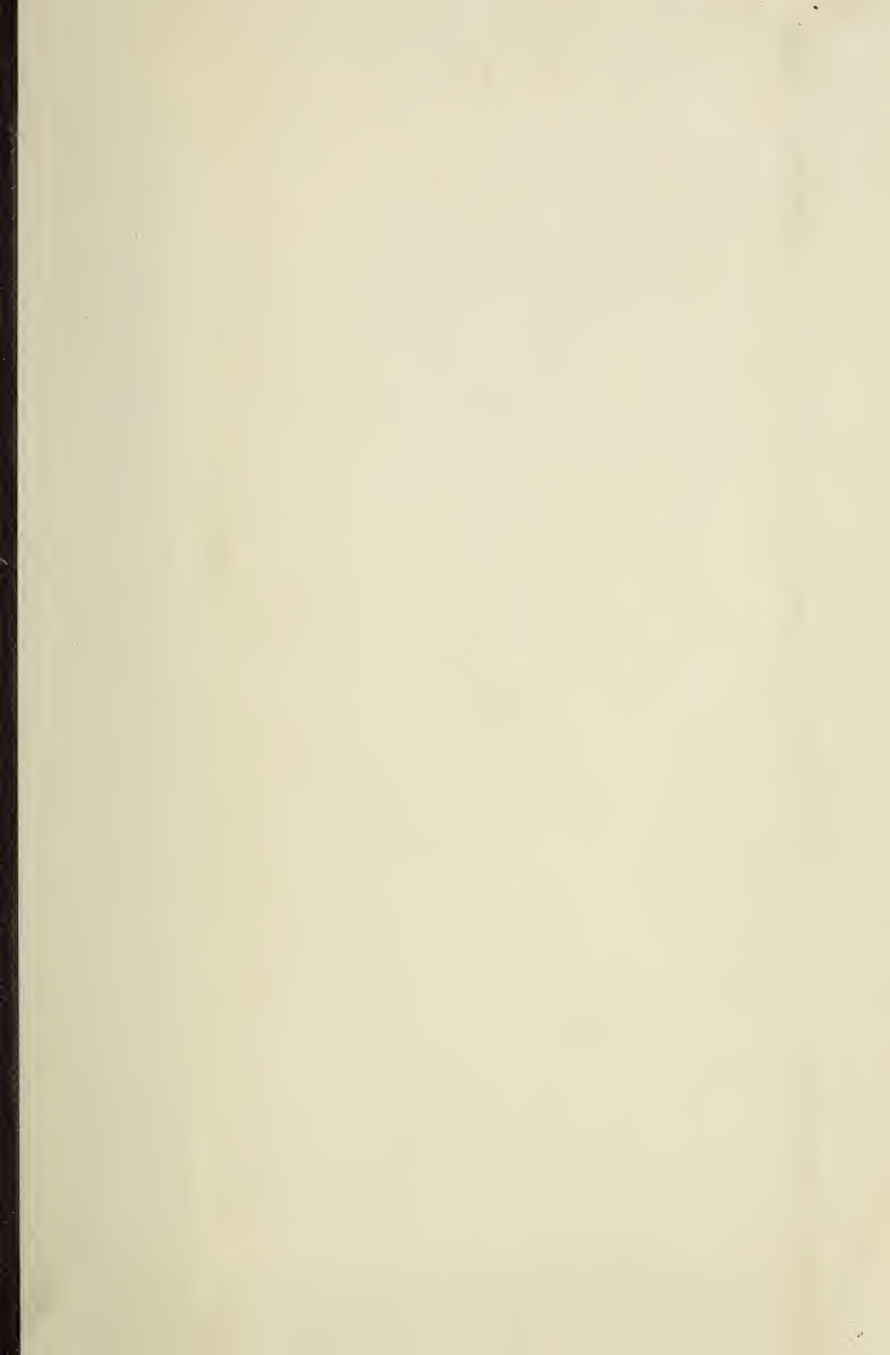












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